

The Signs of the Times.

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be."—Rev. 22:12.

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The Signs of the Times.

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[For terms, etc., see last page.]

CHOOSE THE RIGHT.

BY MARY M. BUCKLAND.

Choose the right; why stop to parley
With the foe?
He will lead you down to ruin,
If you do.
Ever stand with noble firmness,
In the light;
Ever with true moral courage,
Choose the right.

There are many snares, and pitfalls
In our way,
And we'll meet with fierce temptations
Day by day.
But there is a way to meet them—
Shun the blight.
If we ever standing firmly,
Choose the right.

If we see our brother falter,
Going wrong,
We should ever strive to help him
To be strong.
We should ever keep our colors
High, and bright;
Ever having this our watch-word—
Choose the right.

Then we can lift up the fallen,
Help the weak,
In the path of truth, and virtue,
Which they seek.
Then, when the rewards are given,
Crowns so bright,
We'll rejoice that here we ever
Chose the right.

Albion, N. Y.

General Articles.

JUDGMENT AND MERCY.

BY MRS. E. G. WHITE.

EXPOSED to the power of their enemies, the children of Israel at last realized the perils of their situation, and the futility of all their efforts against the oppressor. Then they began to seek help from Him whom they had so forsaken and insulted. They saw in some measure, how far they had separated themselves from the only One who could help them. "And the children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim."

But infinite wisdom saw that they sorrowed because of the consequences of their sin—the suffering which it had brought upon themselves,—rather than because they had offended God. The Lord answered them, through one of his faithful prophets:—

"Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? Yet ye have forsaken me, and served other gods; wherefore I will deliver you no more."

Thus the Lord presented before them his goodness, his long suffering, his pity for their distress, and the wonderful deliverances which he had wrought for them again and again. Notwithstanding all his love and care, they had once more forsaken him, and had sinned more grievously than ever before, choosing the service of idols, instead of the worship of the living God. Now, in their distress, he bade them, "Go and cry unto the Gods which ye have chosen. Let them deliver you in the time of your tribulation."

But there was hope for Israel as soon as they began sincerely to repent and humbly cry unto God. They had been led to see what would be their condition, should the Lord leave them to be delivered by the gods in whom they trusted.

They would be subdued by the very nations that in God's strength they had once conquered. Had Israel preserved their connection with God, they would have derived honor, dignity, and power from this relationship.

Allied to the King of kings, the Lord of life and glory, the vilest sinner may become a partaker of the divine nature, and an heir of eternal riches. "To them gave he power to become sons of God, even to them that believe on his name." Oh, what condescension, what amazing love, to make fallen man a member of the royal family, a child of the Heavenly King! How can the world's Redeemer look upon those who stubbornly refuse to receive the gifts of a Saviour's love, or who, having professedly accepted him, cast aside as worthless trifles the honor and dignity offered them as his followers!

Multitudes turn with contempt from the pleadings of divine grace and infinite love, to satisfy their desire for forbidden pleasures which prove as the apples of Sodom, beautiful without, but ashes within. Israel had no love for the holy character of God, and they rejected and despised his friendship. Scorning the Creator, they adored the creature; and when, in their distress, they sought unto the long-insulted Jehovah, he pointed them to the gods of their choice, and bade them cry to these deities for help.

The Israelites well knew that their idols were powerless to save or to destroy. They knew that the heathen worship was contrary to reason and sound judgment. But they had gradually departed from God, and had indulged in sin until their moral perceptions were dulled, and they were led astray by Satan.

As we ponder the solemn words of warning addressed to Israel, we are in imagination brought before the great white throne, where in the presence of the assembled universe, every man will be judged according to the deeds done in the body. Then will be seen the true value of a Christian life and character. There must they render an account who have devoted their God-given talents of time, of means, or of intellect, to serving the gods of this world. The searching eye of Jehovah will rest upon all; and that voice which amid the thunders of Sinai spake to man, "Thou shalt have no other gods before me"—that voice will answer the sinner's imploring cry for pardon, "Go and cry unto the gods which ye have chosen. Let them deliver you in the time of your tribulation."

None then to pity the folly of those who have despised and forsaken God. None to relieve their distress. They have forsaken their true and loving Friend, to follow the path of convenience and worldly pleasure. They intended at some time to return to God. But the world, with its follies and deceptions, absorbs the attention. Frivolous amusements, pride of dress, indulgence of appetite, harden the heart and benumb the conscience, so that the voice of truth is not heard. Duty is a despised word. Things of infinite value are lightly esteemed, until the heart loses all desire to sacrifice for Him who has given so much for man. But in the reaping time they must gather the crop sown.

"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you: then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof. Therefore they shall eat of the fruit of their own way, and be filled with their own devices. But whoso heark-

eneth unto me shall dwell safely, and shall be quiet from fear of evil."

God speaks to us to day, in the warnings, counsels, and reproofs given to ancient Israel. If we depart from him, our condemnation will be greater than theirs; for we have their experience as a warning, and all the instruction which God has given since their time. Many and varied are the idols which we cherish; idols that engross the mind and harden the heart, so that sacred things are not rightly valued. Oh that the lessons given to ancient Israel might so impress our hearts and affect our lives that we would fully turn from idols, to serve the living God.

We must not trifle with our present privileges and opportunities, and expect that when lost they will be restored whenever we desire. It is impossible to abuse the powers with which our Creator has endowed us, and yet find them clear and vigorous, to call to our aid whenever we wish to devote them to a nobler, better purpose. The chains of habit, like ropes of steel, are not easily broken. Then how careful should we be to cherish only those traits which we would have to form the texture of character.

The children of Israel had forfeited all right to expect help from God, and they had begun to feel this. They knew not where to turn for human help, and God had apparently forsaken them. His words thrilled their guilty souls with the anguish of remorse. They knew that they deserved to suffer the divine judgment, and to this they were willing to submit, if they might hope once more to be forgiven and restored to the favor of God.

"And the children of Israel said unto the Lord, We have sinned; do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day. And they put away the strange gods from among them, and served the Lord; and his soul was grieved for the misery of Israel."

Oh, the long-suffering mercy and condescension of our God! The Lord had been trying his people. When they humbled themselves before him, and repented with sincerity of soul, he heard their prayers, and at once began to deliver Israel.

BEING ALONE.

SECURE for yourself some regular privacy of life. As George Herbert says: "By all means use some time to be alone." God has put each into a separate body. We should follow the divine hint, and see to it that we do not lapse again into the general flood of being. Many people cannot endure being alone; they are lost if there is not a clatter of tongues in their ears. It is not only weak, but it fosters weakness. The gregarious instinct is animal, the sheep and deer living on in us; to be alone is spiritual. We can have no clear, personal judgment of things till we are separate from them. Mr. Webster used to say of a difficult question, "Let me sleep on it." It was not merely for morning vigor, but to get the matter at a distance where he could measure the proportions and see its relations. So it is well at times to get away from our world—companions, actions, work—in order to measure it, and ascertain our relations to it. The moral use of the night is in the isolation it brings, shutting out the world from the senses, that it may be realized in thought. It is very simple advice, but worth heeding. Get some moments each day to yourself; take now and then a solitary walk; get into the silence of thick woods, or some other isolation as deep, and suffer the mysterious sense of selfhood to steal upon you, as it surely will. Pythagoras insisted upon an hour of solitude every day to meet his own mind and learn what oracle it had to impart.—*Theo. T. Munger.*

"THE Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him."

IS SIN ETERNAL?—NO. 13.

BY ELDER J. N. LOUGHBOROUGH, OF SOUTHAMPTON, ENGLAND.

Of the condition of the dead, and of the nature of *sheol*, we have plain and forcible testimony in the words of the psalmist (Ps. 6: 5), "In death there is no remembrance of thee; in the grave [*sheol*] who shall give thee thanks?"

Hezekiah was brought near to death, and when, in answer to prayer, he was recovered he said, "I said in the cutting off of my days, I shall go to the gates of the grave [*sheol*]; I am deprived of the residue of my years. . . . Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind my back. For the grave [*sheol*] cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee as I do this day; the father to the children shall make known thy truth." Isa. 38: 10-18.

David says of those in *sheol*, "The dead praise not the Lord, neither any that go down into silence" (into *sheol*). Ps. 115: 17. The reason of this is obvious when we read his testimony in another psalm, "Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord; I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 1-4.

Sheol is not only represented as a place where there is no praise to God, no work, no knowledge, no device, nor wisdom, but it is also a place of darkness, corruption, and worms. "Wilt thou show wonders to the dead? shall the dead arise and praise thee? Selah. Shall thy loving-kindness be declared in the grave? [*sheol*]. A good evidence that the preaching of 1 Pet. 3: 18, 19 was not done in *sheol* or thy faithfulness in destruction? shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Ps. 88: 10-12.

In the words of Job we read, "If I wait, the grave [*sheol*] is mine house; I have made my bed in the darkness. I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister. And where is now my hope? As for my hope who shall see it? They shall go down to the bars of the pit [*sheol*] when our rest together is in the dust." Job 17: 13-16.

We will now give chapter and verse of each instance where the word *sheol* occurs in the Scriptures. All who have a desire so to do can now look for themselves and see whether it is a Paradise of conscious happiness and bliss, or even as the Canon called it, "A half-way house to heaven."

The Hebrew word *sheol* occurs sixty-five times. It is rendered *grave* thirty-one times. Gen. 37: 35; 42: 38; 44: 29, 31; 1 Sam. 2: 6; 1 Kings 2: 6, 9; Job 7: 9; 14: 13; 17: 13; 21: 13; 24: 19; Ps. 6: 5; 30: 3; 31: 17; 49: 14, 15; 88: 3; 89: 48; 141: 7; Prov. 1: 12; 30: 16; Eccl. 9: 10; Sol.'s Song 8: 6; Isa. 14: 11; 38: 10, 18; Eze. 31: 15; Hosea 13: 14. It is rendered *pit* three times. Num. 16: 30, 33; Job 17: 16. It is also rendered *hell* in thirty-one instances. Deut. 32: 22; 2 Sam. 22: 6; Job 11: 8; 26: 6; Ps. 9: 17; 16: 10; 18: 5; 55: 15; 86: 13; 116: 3; 139: 8; Prov. 5: 5; 7: 27; 9: 18; 15: 11, 24; 23: 14; 27: 20; Isa. 5: 14; 14: 9, 15; 28: 15, 18; 57: 9; Eze. 31: 16, 17; 32: 21, 27; Amos 9: 2; Jonah 2: 2; Hab. 2: 5. *Hades*, the New Testament Greek term for the *sheol* of the Old Testament occurs eleven times, and in ten cases of its use it is rendered *hell*. Matt. 11: 23; 16: 18; Luke 10: 15; 16: 23; Acts 2: 27, 31; Rev. 1: 18; 6: 8; 20: 13, 14. Once the word is rendered *grave*. 1 Cor. 15: 55.

Some have urged St. Paul's desire to "depart and be with Christ" (Phil. 1: 23) as proof of consciousness in death, and that the righteous, at death, go immediately to be with Christ.

While considering this text we must give due weight to what we have learned from the Scriptures concerning the state of the dead. If it is a state of *sleep*, and unconsciousness, from death to the resurrection, how could the dead be said to be with Christ before his second coming and the resurrection?

There are a few scriptures bearing directly upon the question of the saints going to be with Christ which we must now notice. "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go ye cannot come [St. John 7: 33, 34]; so now

say I to you. . . . Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice. Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." St. John 13: 33, to 14: 3. We see in the above, it is plainly stated that Christ's people get to be with him at his second coming.

St. Paul, when administering consolation to the afflicted mourners of the church at Thessalonica, said: "But I would not have you ignorant, brethren concerning them which are asleep; that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. [That is, he will bring them up from the sleep of death by the power of Christ the resurrected one.] For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 13-18. In this instance we learn that the Lord's people, both the living and the dead, get to be with him at the time of Christ's second coming and the resurrection.

If we call the "departing" of St. Paul's "desire," death, he could not expect to be with Christ until the resurrection. The state of death being a period of unconscious sleep is naught to the dead. They die, and if they are dead for one year or for four thousand years it is but an instant in either case to an unconscious sleeper.

We will introduce here a few thoughts from John Locke, England's great and celebrated philosopher of the seventeenth century. His words though written two hundred years ago are just in point now. He says: "We know certainly by experience that we sometimes think and thence draw an infallible consequence, that there is something in us which has a power to think. But whether that substance *perpetually* thinks or no, we can be no further assured, than experience informs us. For to say that actual thinking is *essential* to the soul, and is inseparable from it, is to beg what is in question, and not to prove it by reason, which is necessary to be done, if it is not a self-evident proposition. The idea of duration arises from a succession of ideas, and by that succession, duration is measured in our minds."—*Essay, Book II, Chap. I, Sec. 10.*

Again he says: "When that succession of ideas ceases, our preception of *duration* ceases with it, which every one clearly experiments in himself, whilst he sleeps soundly, whether an hour or a day, or a month, or a year; of which duration of things, whilst he sleeps, or thinks not, he has no perception at all, but it is quite lost to him, and the moment wherein he leaves off to think, until the moment he begins to think again, seems to him to have no distance."—*Locke's Essay, Book II, Chap. IV, Sec. 4.*

With the ideas of the psalmist that in the day a man dies "his thoughts perish," and that death is a *sleep* until the resurrection, we see there is no perception of time from death to the resurrection, so the next perceptible thought after death will be the rising from the dead to be with Christ.

Archdeacon Blackburn, of the last century said "I shall be of opinion, that *not to think* and *not to be conscious that we think*, is one and the same thing."—*History of the Controversy. Chap. XXIX.* In the same chapter he cites a case illustrating the point. It was published, he says, in the *London Gazetteer* of Saturday, Sept. 28, 1771. It reads thus: "Yesterday fortnight the wife of a tradesman in May's buildings, St. Martin's lane, going to bed as usual, in good health, fell asleep, in which she continued till Tuesday

morning, although several methods were taken to awake her, but without effect, till she awoke of herself, got up, and went about her household business, and it was with difficulty she could be persuaded it was any other day but Saturday."

This was a case of profound sleep, or total unconsciousness for four days. The lady had no knowledge of the lapse of time. Had she slept until the resurrection, though it might have been over one hundred years, she doubtless would have considered still that it was only the day after she retired to bed in May's building.

On the theme of unconsciousness in death, and the certainty of the resurrection, the Archdeacon bears testimony as follows: "If the promises of God may be depended upon, and he is able to perform them, men may, and certainly *will* be raised from the dead at the appointed time, whether the soul has or has not enjoyed its consciousness from the period of death to that of the resurrection. But on the other hand, if it may be demonstrated by philosophical principles, that there is one part of man, which never dies, and which may be delighted or afflicted, rewarded or punished, by the means of its own peculiar feelings or sensations, in a state of separation from the other part, it is hardly credible that God should restore the other part to life, to accomplish a purpose which may be brought about without it." *Chap. XIV.*

It seems from the reading of the Scriptures that its writers knew of no rewards prior to Christ's coming and the resurrection. Our Saviour himself said, "But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." St. Luke 14: 13, 14. He also plainly intimated that if the dead are *not* raised they will be lost. "And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day." St. John 6: 39. If his people are not raised at the last day he will lose them. How can this be, if the real man exists in consciousness without a resurrection?

The resurrection of God's people being the time of reward, how natural that the New Testament writers should look to that time, and to the spiritual, resurrected body, in which they shall be with the Lord, as their greatest object of desire.

The departing and being with Christ is more fully set forth by St. Paul in his letter to the Corinthians. "For which cause we faint not; but though our outward man perish, yet the inward man [our hope in Christ—the new man. Eph. 3: 16, 17; Col. 3: 9, 10] is renewed day by day. For our light affliction, which is but for a moment worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen [carnal things of this world], are temporal, but the things which are not seen [the immortal body, and the future immortal kingdom of God] are eternal. For we know that if our earthly house of this tabernacle [our temporal residence on earth, in this mortal state] were dissolved [if the day of dissolution should come, 2 Pet. 3: 10-12], we have a building of God, an house not made with hands, eternal in the heavens. [He here refers to the spiritual immortal bodies of the saints which they shall possess in the resurrection state.] For in this we groan, earnestly desiring to be clothed upon with our house which is from Heaven [while this mortal state continues we suffer and groan with creation. We desire our house from Heaven; or, as we have now the image of the earthly, we desire the image of the heavenly. 1 Cor. 15: 49]; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." 2 Cor. 4: 16-18; 5: 1-4.

On this last expression Dr. Justin Edwards, D. D., says: "It is not the unclothing of our bodies by death that we desire, but the clothing of it with the glorified body. If it might be the will of God, we should be glad to have mortality swallowed up of life, without death, as will be the case of those who are alive at Christ's coming."

St. Paul continues: "Now he that hath wrought us for the self same thing is God ["For God made man to be immortal, and made him to be an image of his own eternity. Nevertheless through envy of the devil came death into the

world; and they that do hold of his side do find it." Wisdom of Solomon 2:23, 24.] who also hath given unto us the earnest of the Spirit. [That is, those who believe in Christ have the Spirit now dwelling in them, by which they shall be made immortal in the resurrection, having the vile body fashioned like unto Christ's glorious body. Rom. 8:11; Phil. 3:20, 21.] Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord; (for we walk by faith and not by sight) [that is, while this mortal probationary period continues we are absent from the resurrection body in which we shall be with the Lord, and to which our faith looks forward]; we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. [We would rather that the immortal state should come, and the mortal period close.] Wherefore we labor, that whether present or absent, we may be accepted of him. [Whether living here in this mortal state, or dead; for these are the two classes found in that day—the living and the dead—we may be ready for his coming.] For we must all appear before the Judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:5-10. It is very clear that the scene to which St. Paul here looks by faith is what is to come after the judgment, and that in this chapter he is contrasting this mortal state with the immortal resurrection state, when the faithful shall be present with the Lord.

THE POWERS OF A HYMN.

IN one of the hospitals of Edinburgh lay a wounded Scottish soldier. The surgeons had done all they could for him. He had been told that he must die. He had a contempt for death, and prided himself on his fearlessness in facing it.

A rough and wicked life, with none but evil associates, had blunted his sensibilities, and made profanity and scorn his second nature. To hear him speak, one would have thought he had no piously-nurtured childhood to remember, and that he had never looked upon religion but to despise it. But it was not so.

A noble and gentle-hearted man came to see the dying soldier. He addressed him with kind inquiries, talked to him tenderly of the life beyond death, and offered spiritual counsel. But the sick man paid him no attention or respect. He bluntly told him that he did not want any religious conversation.

"You will let me pray with you, will you not?" said the man at length.

"No; I know how to die without the help of religion." And he turned his face to the wall.

Further conversation could do no good, and the man did not attempt it. But he was not discouraged. After a moment's silence, he began to sing the old hymn, so familiar and so dear to every congregation in Scotland:—

"O, mother dear, Jerusalem,
When shall I come to thee?"

He had a pleasant voice, and the words and melody were sweet and touching as he sung them. Pretty soon the soldier turned his face again. But its hardened expression was all gone.

"Who taught you that?" he asked, when the hymn was done.

"My mother."

"So did mine. I learned it of her when I was a child, and I used to sing it with her." And there were tears in the man's eyes.

The ice was thawed away. It was easy to talk with him now. The words of Jesus entered in where the hymn had opened the door. Weeping, and with a hungry heart, he listened to the Christian's thoughts of death, and in his last moments, to his mother's God and the sinner's Friend.—*Witness.*

THE CHURCH THERMOMETER.

WELL, what is that? Ask any veteran pastor, who has weathered the storms and rejoiced in the sunshine of a long ministerial life, and he will tell you it is the social *prayer-meeting*. The true thermometer of a church, to indicate its spiritual temperature, is the weekly gathering around the mercy-seat. A cold prayer-meeting marks a cold church. It is at once the cause and the effect of spiritual declension. If the place of prayer is well-nigh deserted; if the few who are present bodily, seem absent in spirit; if the prayers offered are languid, formal, meaningless, without point and without unction, then

the pastor has abundant cause for heaviness and tears. Sermons preached to such a people are like discourses delivered in one of the ruined temples of Luxor, with the shriveled dead embalmed around him, and grim heads of stone looking down from every capital. His hands hang down, and his spirit faints. And as a church has no surer symptoms of decay than a decaying prayer-meeting, so nothing feels the approach of a revival so palpably as the place of prayer. A revival commonly begins there. The deserted seats are filled. Those who "could not leave their business" now find but little difficulty in closing the doors of their shops and counting-rooms. The absent Thomases are once more with the deserted flock of disciples, and wonder to find the risen Saviour there too, with his benedictions. Those who seldom prayed are now ready to pour out their souls in supplication. The "gift of tongues" has descended. The slow of speech have become eloquent. The sluggish are mounting up with wings as eagles. A latent power is developed in the church, which astounds both pastor and people. The prayer-meeting, too, becomes a place for communion with each other, as well as for communion with God. Old differences are forgotten. Old wounds are healed. Church members will grasp each other's hands, and inquire about a neighbor's spiritual health with more solicitude than they manifest in asking about a sick friend. They will linger together about the hallowed spot, talking of the mercies of God to their souls, and they will be loth to go away. They are one in heart; the church is a living unity. The experienced mariner consults the glass. Brethren! if we are wise, we too will keep a lookout upon the thermometer of the church. A prayer-meeting below the freezing-point is a fatal indication.—*Rev. T. L. Cuyler.*

SHORT-SIGHTED.

THERE were two short-sighted men, Ching and Chang, who were always quarreling as to which of them could see best. As they had heard there was to be a tablet erected at the gate of a neighboring temple, they determined that they would visit it together on a given day, and put their powers of eyesight to the test. But each desiring to take advantage of the other, Ching went by stealth to the temple; and looking quite close to the tablet, he saw an inscription, with the words, "To the great man of the past and the future." Chang also went, prying yet closer, and in addition to the inscription, "To the great man of the past and the future," he read in smaller characters, "This tablet is erected by the family of Ling in honor of the great man."

On the day appointed, standing at a distance from which neither could read, Ching exclaimed, "The inscription is, 'To the great man of the past and the future.'"

"True," said Chang; "but you have left out a part of the inscription, which I can read, but you cannot, and which is written in small letters: 'Erected by the family of Ling in honor of the great man.'"

"There is no such inscription!" said Ching.

"There is!" said Chang.

So they waxed wroth; and after abusing one another, they agreed to refer the matter to the high priest of the temple. He heard their story, and quietly said: "There is no tablet to read. It was taken into the interior of the temple yesterday."—*Chatterbox.*

SATAN.

If the personality of Satan be not a vital principal of your religion, I do not know what it is. There is only one dogma higher. You think it is safe, and I dare say it is fashionable, to fall into this lax and really thoughtless discrimination between what is and what is not to be believed. It is not good taste to believe in the devil. Give me a single argument against his personality which is not applicable to the personality of the Deity. Will you give that up; and if so, where are you? Now mark me: you and I are young men—you are a very young man. This is the year of grace 1839. If these loose thoughts, which you have heedlessly taken up, prevail in this country for a generation or so—five and twenty or thirty years—we may meet together again, and I shall have to convince you that there is a God.—*Endymion, by Earl of Beaconsfield.*

In character, in manners, in style, in all things, the supreme excellence is simplicity.—*Longfellow.*

USELESSNESS IN MORALITY.

THE object of morality is always something useful, and those are proper moral acts which compass such utility. Man has no obligation whatever to do the useless; for things that are of no advantage to him are not likely to be of any to God. Ceremonies, of whatever kind, may, therefore, in general, be dispensed with in morality, as of no practical relevancy. Man does not need them, and cannot use them; and what is foolishness to man is not likely to be wisdom to God. There are so many needful things in life that we have no time to do the needless. If they are entertaining, we may practice them as amusements; but we ought not to look upon them as obligations, our ability for which is all taken up by more weighty affairs. To cheat God with empty acts, when we owe him substantial service, ought not to be considered virtue; nor to neglect our plain duty to our fellow for a vague one to God, to be piety. Many things pass for religion that ought to pass for nonsense; and many things are neglected as secular which ought to be attended to as moral. Nothing practical can be ignored as worldly; nothing useless observed as sacred. Sanctity ought to be as sensible as worldliness, and religion as business.

Men ought not to be blind when they attend this duty, and seeing when they attend to their interest. God and men require wisdom of us, as well as self, and are as able as we to distinguish it from folly. To think to put off on others what we will not take for ourselves is not sharpness, any more than it is honesty; for the parties interested will no more be cheated in religion than in trade. One might think, from the trivial and useless service given to God, that he is in sport; and from what we give to men, that they are children. Why men should palm off a sham for what they consider the most important interest of life is a great mystery; and why they should try to deceive God, rather than man, with shoddy, a great wonder. Give God his dues in solid coin, and not in depreciated currency; and give man nothing less than you give yourself.

Religion has often been made of the flimsiest stuff—materials that could not be used in business. Virtue, it has seemed to some, can be made out of worse materials than anything else valuable, and by using less of it. Men think to put it off with the refuse of life—with the odds and ends of moments—instead of their substantial conduct. Actions so weak and aimless that they produce nothing in any other department of activity are believed to produce much in religion; and states of mind that are worth nothing for anything else are supposed to be good for religion. We need to work more of the substance of life into religion, and make our morality of the best materials and in full quantities.—*Independent.*

THE SPREAD OF MORMONISM.

MORMONISM formed the topic of an address which was delivered recently by Professor J. M. Coyner, President of the Salt Lake Collegiate Institute, in the Seventh Presbyterian Church at Cincinnati. Mormonism, he said, was a moral plague that was spreading in all directions with alarming rapidity. "Utah Mormonism," said Professor Coyner, "is not the Mormonism that is expounded out of the Territory by from 600 to 800 missionaries at a yearly expense of about \$1,000,000 to win proselytes. It is a kingdom of itself, thoroughly organized from the chief hierarchy down to the lowest servant, whose avowed object is the overthrow of the social conditions based on Christianity and republicanism at the same time. They boast that within fifteen years, as indicated by their present expansion, and the vast territory within which their principles are either openly avowed or covertly maintained, they will virtually have accomplished that result." Within the last six years they have organized in the Territory eight churches and twenty-three schools, which are maintained chiefly by contributions from the East. One of the speaker's most startling statements was that nearly one-third of the territory of the United States is virtually under the control of Mormons. "Over Utah as a centre," he said, "they hold absolute sway. They are swiftly and surely moving on Montana and Washington Territories, and politically in Nevada and Colorado they hold the balance of power."—*Christian Statesman.*

"THOUGH hand join in hand, the wicked shall not be unpunished."

THOUGHTS ON DANIEL.

BY ELD. U. SMITH.

CHAPTER II.—THE GREAT IMAGE.

"AND after thee shall arise another kingdom inferior to thee." The use of the word kingdom, here, shows that kingdoms, and not particular kings, are represented by the different parts of this image; and hence, when it was said to Nebuchadnezzar, "Thou art this head of gold," the kingdom, not the king, was meant.

The succeeding kingdom, Medo-Persia, is the one which answers to the breast and arms of silver. It was to be inferior to the preceding kingdom. In what respect inferior? Not in power; for it was its conqueror. Not in extent; for Cyrus subdued all the East from the Egean Sea to the River Indus, and thus erected the most extensive empire that the world had, up to that time, seen. But it was inferior in wealth, luxury, and magnificence.

Whether it was designed as the fulfillment of the prophecy or not, it is at least an interesting co-incidence that the kingdom answering to that portion of the image where the two arms are located, was composed of the union of two nationalities, the Medes and Persians. And this is rendered the more significant from the fact that this feature is distinctly marked in the other symbols representing the same empire, namely the bear of chapter 7, and the ram of chapter 8. This fact is not observable in other symbols of the fourth kingdom; and the two legs, as we shall see, cannot be taken to represent two divisions in that empire.

Viewed from a Scriptural stand-point, the principal event under the Babylonish Empire, was the captivity of the children of Israel; so the principal event under the Medo-Persian kingdom, was their restoration to their own land. At the taking of Babylon, B. C. 538, Cyrus, as an act of courtesy, had assigned the first place in the kingdom to his uncle, Darius. But two years afterward, B. C. 536, occurred the death of Darius; and in the same year also died Cambyses, king of Persia, Cyrus' father. By these events, Cyrus was left sole monarch of the empire. In this year, which closed the seventy years' captivity, was issued the famous decree of Cyrus for the return of the Jews, and the rebuilding of their temple. This was the first installment of the great decree for the restoration and building again of Jerusalem, which was completed in the seventh year of the reign of Artaxerxes, B. C. 457, and marked the commencement of the 2300 days of Dan. 8, as will hereafter appear, the longest and most important prophetic period mentioned in the Bible.

After a reign of seven years, Cyrus left the kingdom to his son, Cambyses, called Ahasuerus in Ez. 4:6, who reigned seven years and five months, to B. C. 522. Eight monarchs, whose reigns varied from seven months to forty-six years each, took the throne in order till the year B. C. 336, as follows: Smerdis the Magian, seven months, called Artaxerxes in Ez. 4:7, in the year B. C. 522; Darius Hystaspes, from B. C. 521 to 486; Xerxes, from B. C. 485 to 465; Artaxerxes Longimanus, from B. C. 464 to 424; Darius Nothus, from B. C. 423 to 405; Artaxerxes Mnemon, from B. C. 404 to 359; Ochus, from B. C. 358 to 338; Arses from B. C. 337 to 336. The year 335 is set down as the first of Darius Codomannus, the last of the line of the old Persian kings. This man, according to Prideaux, was of noble stature, of goodly person, of the greatest personal valor, and of a mild and generous disposition. Had he lived at any other age, a long and splendid career would undoubtedly have been his. But it was his ill fortune to have to contend with one who was an agent in the fulfillment of prophecy, and no qualifications, natural or acquired, could render him successful in the unequal contest. Scarce was he warm upon the throne, says the last-named historian, ere he found his formidable enemy, Alexander, preparing to dismount him from it.

The cause and particulars of the contest between the Greeks and Persians we need not stop to follow. The deciding point was reached on the field of Arbela, B. C. 331, in which the Grecians, though only one to twenty in number, as compared with the Persians, were entirely victorious; and Alexander thenceforth became absolute lord of the Persian empire to the utmost extent ever possessed by any of its own kings.

"And another third kingdom of brass shall bear rule over all the earth," said the prophet.

So few and brief are the inspired words, which involve in their fulfillment a change of the world's rulers. In the ever-changing political kaleidoscope, Grecia now comes into the field of vision, to be, for a time, the all-absorbing object of attention, as the third of what are called the great universal empires of the earth.

After the fatal battle which decided the fate of the empire, Darius still endeavored to rally the shattered remnants of his army, and make a stand for his kingdom and his rights. But he could not gather, out of all the host of his recently so numerous and well-appointed army, a force with which he deemed it prudent to hazard another engagement with the victorious Grecians. Alexander pursued him on the wings of the wind. Time after time did Darius elude the grasp of his swiftly-following foe. At length two traitors, Bessus and Nabarzanes, seized the unfortunate prince, shut him up in a close cart, and fled with him as their prisoner toward Bactria. It was their purpose, if Alexander pursued them, to purchase their own safety by delivering up their king. Hereupon Alexander, learning of Darius' dangerous position in the hands of the traitors, immediately put himself with the lightest part of his army upon a forced pursuit. After several days' hard march, he came up with the traitors. They urged Darius to mount on horseback for a more speedy flight. Upon his refusing to do this, they gave him several mortal wounds, and left him dying in his cart, while they mounted their steeds and rode away.

When Alexander came up, life was extinct. As he gazed upon the corpse, he might have learned a profitable lesson of the instability of human fortune. Here was a man who, but a few months before, possessed of many noble and generous qualities, was seated upon the throne of universal empire. Disaster, overthrow, and desertion, had come suddenly upon him. His kingdom had been conquered, his treasure seized, and his family reduced to captivity. And now, brutally slain by the hand of traitors, he lay a bloody corpse in a rude cart. The sight of the melancholy spectacle drew tears even from the eyes of Alexander, familiar though he was with all the horrible vicissitudes and bloody scenes of war. Throwing his cloak over the body, he commanded it to be conveyed to the captive ladies of Susa, himself furnishing the necessary means for a royal funeral. For this generous act, let us give him credit; for he stands sadly in need of all that is his due.

When Darius fell, Alexander saw the field cleared of his last formidable foe. Thenceforward he could spend his time in his own manner, now in the enjoyment of rest and pleasure, and again in the prosecution of some minor conquest. He entered upon a pompous campaign into India, because, according to Grecian fable, Bacchus and Hercules, two sons of Jupiter, whose son he also claimed to be, had done the same. He conquered all that there was any necessity for conquering, and then is said to have wept that he had not another world to conquer. For what? That he might do good to his fellow-men, bless and elevate the race and ameliorate their woes? No; but to gratify his own insatiable thirst for power, and to pander to his ungovernable lusts. With contemptible arrogance, he claimed for himself divine honors. He gave up conquered cities, freely and unprovoked, to the absolute mercy of his blood-thirsty and licentious soldiery. He himself often murdered his own friends and favorites in his drunken frenzies. He sought out the vilest persons for the gratification of his lust. At the instigation of a dissolute and drunken woman, he, with a company of his courtiers, all in a state of beastly intoxication, sallied out, torch in hand, and fired the city and palace of Persepolis, one of the finest palaces in the world. He encouraged such excessive drinking among his followers that on one occasion twenty of them together died as the result of their carousal. At length, he, having sat through one long drinking spree, was immediately invited to another, when, after drinking to each of the twenty guests present, he twice drank full, says history, incredible as it may seem, the Herculean cup containing six of our quarts. He thereupon fell down, seized with a violent fever, of which, in a few days after, he died, in the very prime of life, aged 33.

Such was Alexander, whom the fulsome pages of history style "the great." If vice, and cruelty, and vain-glory, and love of power, and thirst for blood, constitute greatness, he was great; if

otherwise, he was a monster, the more monstrous because his powers of mind, some of which he possessed to a remarkable degree, were prostituted to unholy ends. But he was an agent in the hands of God in the fulfillment of his word; and when that work was accomplished, he was cast away as a loathsome thing, unworthy of any further notice.

The progress of the Grecian Empire, we need not stop to trace here, since its distinguishing features will claim more particular notice under other prophecies. Daniel thus continues in his interpretation of the great image:—

VERSE 40. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron breaketh all these, shall it break in pieces and bruise.

Thus far in the application of this prophecy there is a general agreement among expositors. That Babylon, Medo-Persia, and Grecia, are represented respectively by the head of gold, the breast and arms of silver, and the sides of brass, is acknowledged by all. But with just as little ground for diversity of views, there is still a difference of opinion as to what answers to the fourth division of the great image, the legs of iron. On this point we have only to inquire, What kingdom did succeed Grecia in the empire of the world? for the legs of iron denote the fourth kingdom in the series. The testimony of history is full and explicit on this point. One kingdom did this, and one only; and that was Rome. It conquered Grecia; it subdued all things; like iron it broke in pieces and bruised. Gibbon, though perhaps unconscious of the fact, used the very figure of the prophecy, when describing this empire. He says:—

"The arms of the Republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations or their kings, were successively broken by the iron monarchy of Rome."

At the opening of the Christian era, this empire took in the whole south of Europe, France, England, the greater part of the Netherlands, Switzerland, and the south of Germany, Hungary, Turkey, and Greece; not to speak of its possessions in Asia and Africa. Well, therefore, may Gibbon add:—

"The empire of the Romans filled the world. And when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal; and it was impossible to fly."

It will be noticed that at first the kingdom is described unqualifiedly as strong as iron. And this was the period of its strength, during which it has been likened to a mighty Colossus, bestriding the nations, conquering everything, and giving laws to the world. But this was not to continue.

DO YOU KNOW JESUS?

I was walking hastily along a crowded street when my steps were suddenly arrested by a voice behind me uttering the words, "Sir, do you know Jesus?" For the time and place it was a strange question. It was high noon, and many were hastening to the Exchange near by. It was in the center of a busy thoroughfare through which hundreds were pressing, each intent upon his own particular errand. In the midst of the temples of Mammon and of the things of his worshippers, I heard the strange, thrilling question, "Sir, do you know Jesus?" Stranger still, when I turned to see the person who uttered the words, I could not fix upon any one of the numbers behind me as the speaker. I did not see, either, to whom it had been spoken. If it had fallen from the clear sky above me it could not have had less of personality about it. The air had borne it to my ear, but from whom I could not discern; and the words, so unusual in that place and at that time, seemed to have become doubly strange, that their speaker had so quickly vanished.

I turned away and passed up the street, pondering over the question which I had so mysteriously heard. I thought of the declaration of Jesus, that "to know" him is "life eternal," and then I forgot the strangeness of the query in the sense of its overwhelming importance. I questioned my own soul, "Dost thou know Jesus, the eternal life?" I applied it mentally to those who passed me so hurriedly, eager in their pursuit of present good. One I recognized as a shrewd and practical financier. He knew some-

thing of the secrets of the banking-house. He understood the vast system of exchanges which spreads over our country like a net-work. He could discourse fluently upon the crisis and its causes. Did he know Jesus? If not, he had missed the highest knowledge. He knew not him in whom infinite treasures of wisdom and grace are found.

I passed on further, and I saw a well-known merchant ascending the steps of the Custom-house. He was an adept in his business, thoroughly versed in all the departments of trade. He knew the value of commodities at a glance, and could predict the turn of markets, and speculate wisely upon the changes in commerce made by the manifold changes of the times. He was an oracle in the counting-house and on 'change. But did he know Jesus? was my thought. In his calculations has he ever computed the worth of his soul, or the value of Christ's sacrifice offered for its redemption? Did he know Jesus as his Saviour, and heartily receive him as his sacrifice before God? If not, what was his acquired knowledge but a guide for a few years, to be utterly useless when God should call him to give up his possessions on earth.

Further on, I met another familiar face. It was pale, and an air of abstraction spread over it. The man of science was conning some new problem, or pondering over some novel facts. He knew the laws by which the stars move and the waters flow. He had analyzed and combined until he understood many things in their elements, and the processes by which these elements were united in many different forms. He knew the history of the past, and could tell where the mountains had been built up and seas spread out. Did he also know Jesus? That is the great question. Reader, do you know Jesus? Do you know his power to save from sin and the fear of impending judgment? Do you know how free his mercy is? how full his grace? You must know him, or perish. You must know him, or miss eternal life.—*The Presbyterian.*

THE achievements of a devout Christian woman, now over ninety years of age, a native of Wellfleet, Mass., show how the consolations of religion enable its possessor not only to bear adversity, but to struggle under it and to overcome the difficulties of life. Mrs. Drusilla Laha, at the age of twenty-four, found herself almost penniless with two children, one four and the other two years old. Her husband, who was a sea-captain, had been wrecked and rendered, by the exposure he had endured, a helpless invalid for life. Some women would have regarded such a position as hopeless, but this woman, trusting in God for strength, set herself to the task of supporting her husband and children. She commenced business in a very small way, but by her attention and careful management it increased, and she had the satisfaction of providing for her husband, educating her boys, and starting them in business. With her prosperity her heart was opened toward the poor, and she adopted, clothed, and provided for twenty orphan boys and girls, who are now doing well in various positions. So God honors and blesses those who trust in him. Ps. 34: 17-19.—*Selected.*

FALLACIES are very long-lived. We overheard a conversation the other day in which the old delusion came out, as fresh as ever: "After all, it don't matter what a man believes if he only does right." We passed on our way, wondering if the speaker would be willing to apply his principle to anything except religion. Does it make no difference in a man's business operations whether he believes in honesty or knavery? Does a man worthy of the suffrage believe one way and vote another? And shall it be said that it makes no difference in a man's character and destiny whether he believes in virtue, goodness, and righteousness? Does it have no bearing on a man's daily life to believe he shall reap what he sows? Is there no inspiration to right doing in a firm belief in a holy, just, and merciful God? It is time that the old fallacy which denies this should be rooted out. Thinking, feeling, and acting are connected links in our being. "As a man thinketh in his heart, so is he."—*Golden Rule.*

"THERE are two boating associations here," wrote a Japanese student home, "called Yale and Harvard. When it rains, the members read books."

The Sabbath School.

DELINQUENT MEMBERS.

THE following question in regard to absentees, is one which no doubt troubles many Sabbath-schools:—

"In our Sabbath-school there has been some difficulty in dropping from our record book the names of negligent members. Some members have been absent for three months, and others for a longer period, the only visible cause being a lack of interest. The persons whose names are dropped are dissatisfied with the action taken by our school. Did we do right or not? What is the rule of Sabbath-schools generally in such cases?"

W. H. B.

It would be difficult to say what course schools generally do pursue, but there can be no question as to what course they *ought* to pursue for their own good. A person who has not attended Sabbath-school for three months, and has no interest to attend, ought no more to be considered a member of the school than one who never attended. The record books ought to show at all times the exact working membership of the school. If they do not, it is of no use to keep them at all. There ought not to be any honorary members of the Sabbath-school. Having one's name on the record while not in attendance can be of no benefit to the individual, while it is a serious detriment to the school.

As soon as a scholar absents himself, his teacher should ascertain the reason, and if the absence was unavoidable, should mark him "excused." He should also try to induce him to return the next Sabbath if possible. If he does not intend to come, and cannot be persuaded to, his name should certainly be removed. This need not, however, hinder the teacher, or other members of the school, from making efforts to induce him to attend.

When a member is unavoidably detained from the school for some weeks, on account of sickness or absence from the place, it is best to mark him removed, and not to consider him a member until he returns, when his name may be re-entered in his class. This plan is followed in some schools with the best results. It is not considered as a mark of disgrace to the pupil, but as necessary to the maintenance of the best order in the school.

E. J. W.

PREPARATION FOR TEACHING.

NATURAL aptitude for teaching is a gift to be coveted, but it will never do away with the necessity of careful preparation. The keenest blade will soon dull and lose its edge if it is not sharpened. There are many who fail either wholly or partially as teachers, and plead in extenuation that they possess neither knack nor fitness for this service, when in reality their lack is that of thoughtful preparation.

The kind of genius that achieves success in Sabbath-school work, as in other things, as a rule, has its root in faithful, persistent labor. "Helps" are excellent in their place, but they need to be mixed with individual brain thought and prayerful meditation in order to become available. A hurried reading of the verses on Sabbath morning, or a mechanical asking of the questions from the lesson leaf, is not teaching. Back of that service there must be both mental and spiritual preparation.

The study of the lesson should begin early in the week. If the verses are read thoughtfully on Monday, and recalled to mind as there is opportunity during the week, they will become more and more luminous with truth and illustration, and the great difficulty will be to choose what is most important to bring before the class.

This method of preparation, if faithfully pursued, is sure to kindle an enthusiasm and interest that makes the work of teaching a joy and privilege. Those who are under the pressure of heavy and varied responsibilities in home and business life, find that in adopting this plan, they secure in odd moments of leisure, the necessary time for study, and gain spiritual strength for every-day duties. The class of teachers who cannot find time to prepare for their work, are generally those who neglect or forget the matter until the bells ring on Sabbath morning. Preparation for teaching includes much more than a general knowledge of the lesson. Adaptation, clearness of statement, and simplicity of definition, are essential to success in the instruction of children, and this power

is the result of study, and not of any happy gift or inspiration.

If the minister of Christ needs spiritual preparation for his work, no less is it required by the teacher. Both alike are using instrumentalities for a common end—the spiritual welfare of those placed under their guidance. Seed-sowing for eternity is a work of infinite importance; and the more fully this is realized, the deeper will be the sense of dependence on the divine guidance and help. Spiritual preparation will direct both heart and truth aright. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—*Sunday-School Times.*

FILLING UP THE TIME.

WHEN a teacher assumes the charge of a class, one of the implied engagements into which he enters, is that he will occupy the attention of the class during the whole time of the school, except when their attention is required by the superintendent. If any teacher, whose eyes light upon this paragraph, is conscious of not having come up to the requirements of such a rule, let him seriously consider the matter.

There are various ways by which teachers fill up the time allotted to instruction. Some, after finishing the lesson, let the scholars read out of the Bible, taking verse about, with an occasional word of explanation by the teacher. This is certainly better than sitting still and doing nothing. Any little fragment of time, not otherwise occupied, may thus be used, and sometimes to great advantage. It can never do harm, and it is an effectual stopper to the dreadful evil of doing nothing. Other teachers fill up the time by telling the children stories. If the teacher has a special gift for this, it may do well enough as an occasional thing. But few persons have the faculty of telling Bible stories, or any other stories, well. Besides, when this kind of matter is relied upon as the main staple for filling up time, it begets an unhealthy feeling among the children, and it is a great temptation to the teacher to fall into loose habits concerning truth. Still, there are many worse things in Sabbath-school than telling the children good stories, and I would not entirely discourage the practice, especially among small children. Others, when at a loss for something to do, read to their class out of a book, or out of a religious paper. Even this, though betokening great poverty of invention on the part of the teacher, is better than nothing.

The proper plan, undoubtedly, for filling up time, is for the teacher to come to his class so furnished with knowledge in regard to the lesson, that the lesson alone will fill up every moment at his disposal. If the teacher will use diligence during the week in studying the lesson, and in collecting facts and thoughts in regard to it, he can hardly fail to have matter enough to fill up the whole time of even the longest session. Nor is it necessary for the attainment of this end that the teacher should be a person of great learning, or a very superior scholar. Persons of quite moderate abilities, and of very limited education, often make most instructive teachers. But it is because their heart is in the work. Their mind is occupied through the week with the lesson which they are to give to their class on the Sabbath, and they go about gleaning little by little, in their daily walks, picking up it may be but a straw at a time; but by the time the Sabbath comes, their hands are full; they have quite a sheaf.

One thing every teacher should settle in his mind. He is derelict in his duty, if he does not occupy the attention of his class with *something* the whole of the time allotted to him. The very least he can do is to keep them busy. The teacher who cannot, or who will not, do this, should resign.

Every teacher should feel under strong obligations *fully to occupy the time* of every session that is devoted to instruction; employing it, if possible, in the topics of the lesson under examination, or in such ways as will interest fully, and instruct wisely, those committed to his charge—remembering that the waste minutes of Sabbath-school hours are the seeds of time which Satan sows for a speedy harvest of mischief and sin.—*J. S. Hart.*

"CEASE my son, to hear the instruction that causeth to err from the words of knowledge."

"The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments."

The Signs of the Times.

"Can ye not discern the signs of the times?"

J. H. WAGGONER, EDITOR.
J. N. ANDREWS,
JAMES WHITE, }
URIAH SMITH, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, AUGUST 18, 1881.

THE REVISED VERSION.

Two particulars we have already noticed in which the revisers erred: 1. In placing the reading to be preferred in the margin, as *demons* for *devils*. The former should be in the text; the latter should not appear at all in such cases. 2. In the improper retention or use of words in *italics*. Many of these are calculated only to mislead the reader. They professedly adopted another course, but did not act consistently with it.

Two religious papers in the East have been contending over 2 Tim. 3:16. "All Scripture is given by inspiration of God, and is profitable." The Revision has it: "Every scripture inspired of God is also profitable." The latter has, no doubt been adopted to avoid the cavil that *every writing*, not the Hebrew scriptures alone, is equally inspired. We say, no doubt, because we have heard speakers who thought it necessary to guard this text in this manner. But we think it is no improvement. The apostle himself guarded it by expressly stating the subject of his discourse, namely, *the holy Scriptures*, with which Timothy was acquainted even from his childhood. There may be such an effort to be literal as to bear the appearance of affectation; in this case we do not think the text gains anything either in literalness of translation or clearness of statement.

Acts 26:28. "Almost thou persuadest me to be a Christian." This is changed to the following: "With but little persuasion thou wouldst fain make me a Christian." Says Dr. Roberts, the author of the "Companion," "It is with some reluctance that we here abandon the rendering of the 'Authorized Version.'" And we say, it is with some regret that we find that they have abandoned it. The only reason offered for the change is in these words: "Quite a different expression must have been used for *almost*." Granted that "almost" would be better expressed by a different word, we think it is not violating the rules of language so much to render *en oligo*, almost, as it is to render *peithois*, persuasion. The *Diaglott*, in its interlineal rendering, has it, "Within a little thou persuadest me." But the version very consistently treats it as idiomatic and renders it, "Thou almost persuadest me."

The words of a certain eastern paper, in defense of the Revision, are quite out of place. It argues that Agrippa, being an ignorant heathen, would hardly avow himself almost persuaded on so little persuasion. But its reason is positively denied by Paul himself who declared that Agrippa was "expert in all customs and questions which are among the Jews." It was for this reason that Paul was happy to defend himself before Agrippa. On this ground alone could Paul appeal to Agrippa on his belief of the prophets, saying, "I know that thou believest." Paul could not have said this of an "ignorant heathen." We have not a doubt that Agrippa believed the prophets as Paul said, and that he was "almost persuaded" by Paul's argument on the fulfillment of the prophecies in the death and resurrection of Jesus of Nazareth.

There is much better reason for the change in 1 Cor. 15:34, which we yet think unfortunate. A correspondent of the *Examiner and Chronicle* says of this text:—

"What madness changed 1 Cor. 15:34 to this, 'Awake up righteously.' What does that mean? unless as paraphrased by a ten-year old girl, 'Don't get out of bed crosswise.'"

The change has considerable claim to being strictly literal, but very little claim to being a good English rendering. The *Diaglott* has a much better: "Awake to sobriety, as it is fit, and sin not." This has equal claims as a literal rendering. But we doubt whether the idea of the original is given in either better than in the Authorized Version.

Rev. 22:11, 14. On these verses the revisers have not wrought a good work. Taken abstractly we cannot think it improves the text to give permission to "do unrighteousness still." Taken according to the chronology given by the context and it is an evident truth that, in close relation to the coming of Christ, proba-

tion will close,—there will be no further opportunity to come to the Father through the Son, as he who has been the Mediator takes vengeance into his hands. Compare 2 Thess. 1:7-10; Rev. 6:16, 17. At that time it will be impossible that the unjust or filthy can have their characters changed. And this is stated in the text, and well expressed in the Authorized Version. Although the unjust cannot be justified then, there being no one to act as their intercessor, we see no reason why obligation to do right does not rest upon them still. The *duty* to do right did not originate with the gospel; nor will the *obligation* to do right cease, in any case, with a withdrawal of the privileges of the gospel.

If it be objected that this trenches on the duties of the expositor, rather than of the translator, we reply that the revisers, have not, to our mind, improved the translation of verse 11. And they have given a purely expository reason for their change of verse 14.

We grant that there is *some* evidence in favor of the reading given in the revision, but not sufficient to justify the change. Griesbach did not consider the evidence of versions sufficient to warrant the rejection of the rendering in the Authorized Version. The "Companion" says the revised rendering—"Blessed are they that wash their robes"—is "far more in accordance with the analogy of Scripture." We consider ourselves warranted in denying this. Analogy is as strongly in favor of the common reading as it is of this. We do not deny that they who enter the gates of the city will have their robes washed in the blood of the Lamb. Will the revisers, or any others, deny that they will likewise "do his commandments?"

See Matt. 7:21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father who is in Heaven." These are the words of Jesus himself, who makes *doing the will*, equivalent to *keeping the commandments* of his Father, the condition of entering into the city, or the kingdom. No higher authority than this can be found, and no better ground for analogical reasoning. And in the book of Revelation keeping "the commandments of God, and the faith of Jesus," is the peculiar characteristic of those who are accepted of the Lord Jesus at his coming. So far as analogy is concerned we have sufficient warrant to retain the common rendering.

Such are some of the faults we find in the Revision. Yet as a whole we think highly of it, and recommend all to study it.

IS THIS SO?

SOME time since we clipped an article from the *N. Y. Sun* in regard to "a departure from orthodoxy that has stirred two denominations." It was concerning the resignation of Thomas R. Slicer, pastor of the Park Congregational Church, Brooklyn. Of his antecedents it says:—

"Every old Methodist minister has anecdotes to tell of the Rev. Henry Slicer, or 'the War-Horse of Methodism,' as he used to be called for his denominational energy and zeal. He took a leading part in the General Conferences in the half century of his ministry. He was a strong supporter of the itinerant system. The wife of Father Slicer was the granddaughter of one of the pioneers of Methodism, and her father had been a Methodist minister also. It therefore seemed in virtue of hereditary appointment to the Methodist ministry that Father Slicer's son Thomas, while still a youth, mounted his horse, and, with umbrella hanging from his pommel and his library in his saddle-bags, started out as a Methodist country circuit-rider. Now, after having been an orthodox minister for fifteen years, he publicly forsakes the faith."

That to which we wish to call attention is a statement of Mr. Slicer, and we copy the above only to show what are his opportunities to judge of certain matters of which he affirms. Of his declension from his faith the *Sun* says:—

"Talking on the subject yesterday he said that the mythologic theology of orthodoxy was everywhere breaking down and giving way. Clergymen nominally orthodox felt it and admitted it among themselves. They make a show of defending the old dogmas, but they practically turn their backs upon them. Men have their livings to earn and their families to support, and they avoid shocking their people by frank declarations of their opinions. 'But,' said Mr. Slicer, 'I am young, strong, and healthy. I can earn my living, and I cannot conceal my conscientious convictions.'"

Is this so, that the clergy are largely doubting the doctrines which "they make a show of defending?" Mr. Slicer referred especially to doubts on the subject of "eternal punishment," the preaching of which, he

says, does not move the people, particularly in the west.

The *Examiner and Chronicle* noted the remark of "a friend of high standing in the Congregational pulpit," who, speaking of their ministry in regard to the subject of future punishment, said, "It would be hard to number those among us who doubt or disbelieve."

The truth on the subject of future punishment—that it is "everlasting destruction," not eternal misery—is spreading so fast that it is impossible to affect people with the dogma of eternal torment as they used to be affected by it. And the preachers know it; although they defend it as a necessary adjunct of the doctrine of the immortality of the soul, they say little about it, and do not make it the foundation of stirring appeals, as was the custom half a century ago. Such appeals, and such descriptions of endless torment, and eternally increasing misery, as we used to hear in our boyhood, would be only met with derision in these days. And yet if it was truth that was so preached—if the soul of man is by nature immortal, and the finally impenitent must suffer endless torment—it cannot too much be impressed upon the minds of the people; no description of such a destiny can be too terrible with which to arouse people to a sense of the fact. If it was true then, it is true now; and if it is true now, the clergy are worthy of all blame for not constantly presenting it to their hearers.

The *Examiner and Chronicle* thinks that the Baptist ministers, as a class, are exempt from these doubts because they "looked to the Bible alone for religious doctrine." But of the Congregationalists it says:—

"They imitate Socinians at times in trusting to reason rather than to revelation; and at other times they follow Rome in borrowing from tradition."

But the contrast which it draws between the denominations is only partially just; it is not just in all respects. It must be apparent to every considerate person that the Baptists have decided advantage, on Scripture grounds, over all Pede-Baptist denominations. But we would be pleased to be shown an argument by any Baptist minister or paper, set forth within the last five years, on the observance of the first day of the week as the Christian Sabbath or Lord's Day, in which the writer trusted entirely to the words of revelation, and not at all to reason aside from revelation; or that did not follow Rome in borrowing anything from tradition. The opportunity is open to all parties who wish to give us information on the point. If they will take the pains to examine, we think they will become convinced that the Baptists are not entitled to all that is claimed in their behalf in respect to following "the Bible, and the Bible alone."

When we read statistics of the growth of the denominations, of the increase of church membership, we are almost ready to give them credit for actual progress, and to admit that the world is indeed growing better under their influence. Our *inclination* leans toward believing it, for we would gladly have it so. But when we consider their own confessions to a steadily increasing retrogression from their landmarks, their lack of confidence in their own systems, we are forced to the belief that their foundations are giving way; and that the appearance of reform in the world is specious, superficial, and not of a kind to give hope of the conversion of the world, or any considerable part of it, to genuine Christianity.

We should not find fault with their departures from their old dogmas if they showed inclination to dig deeper into the mines of Biblical truth, and to supersede their crumbling theories by a faith more consistent with the word of God. But this is done by very few. Most of them drift away into the vagaries of Spiritualism, or accept some (so-called,) "scientific" substitute for revelation; accepting as Mr. Slicer does, a system of morality as more available or more acceptable to the masses than the doctrines of Christianity. So long have they made their religion conform to popular sentiment that they look to the popular feeling as an index of what they ought to preach. And because the world is pleased with their preaching, they verily think the world is growing better! A good official in the Presbyterian church actually cited to us the fact that there is so little difference between the church and the world, as evidence that the world is fast growing up to a Christian stand-point. But it is not because the world is rising higher in the moral scale, but the church is sinking lower. They are nearing each other on the descending, not on the ascending, scale. Our large

and popular churches of the present day are worldly—of the world. They are as much slaves to fashion and popular sentiment as are the veriest worldlings.

Some may impute to us a want of charity in speaking of these things. But we would ask as Paul did, "Am I therefore become your enemy because I tell you the truth?" Is there not evidence on every hand that the churches are sadly degenerate? Will it make the case any better to shut our eyes to the facts, or to keep silent when we know that a warning is needed? Hear what the Lord says concerning a backslidden church:—

"Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of me the ordinances of justice; they take delight in approaching to God." Isa. 58:1, 2.

We prefer to be found crying aloud, even without sparing, to crying "Peace and safety," when destruction is impending. 1 Thess. 5:1-3.

FEELING AND PRINCIPLE.

A CONVERSATION.

WE frequently meet brethren professing faith in the present truth, whose views of the worship of God may be illustrated by the following conversation, supposed to have passed between Bro. Feeling and Bro. Principle. One worships God as he feels, the other worships from principle.

Bro. Feeling. Good morning Bro. P. I praise the Lord that there is something better for us than the formality, worldly wisdom, and cold reason, exhibited in Bro. B.'s discourse last evening. I felt like death about it, till I decided to be a free man and move just as the Lord would have me, and not be bound or led by any one. Since I came to this decision I have felt free again.

Bro. Principle. The discourse of last evening, Bro. F., I think was a good one. I was instructed, interested, edified, and much blest while Bro. B. so clearly set forth the principles which should govern us in worshiping God in spirit and in truth. And I think his kind, though close, remarks against extremely impulsive worship, and moving altogether from feeling, which leads to confusion and extravagances, were in place.

F. But I cannot stand so much formality. I want to be led by the Spirit, and have the power. I must and will be a free man. Glory to God, I will be free. Paul speaks of the sins of those who have a form of godliness, and commands us to turn away from such.

P. Hold, Bro. F., you are too much excited to reason candidly and well. Now wait, and let us read from 2 Tim. 3:1-5. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

It is not the form of godliness that the apostle holds to be objectionable. He states that those of whom he speaks have the form, simply to give the idea that they profess the principles of Christianity, while they are corrupt, and deny the power. The injunction to turn away from them is not because they have the form, but because of the eighteen sins mentioned, and their denial of the power of true godliness.

The Bible nowhere condemns form and order, but speaks of them in words of highest commendation Paul, so far from condemning these, as you suppose, thanks God that his Roman brethren had from the heart obeyed the form of doctrine delivered to them. Rom. 6:17. To Timothy he says, "Hold fast the form of sound words which thou hast heard of me." 2 Tim. 1:13. In another place he teaches that all things should be done decently and in order.

God is not the author of confusion. He brought harmony and a world robed in beauty out of chaos six thousand years ago. What order is seen in the six days of creation! Order ruled in the salvation of Noah, his family, the beasts, birds, etc., while all was confusion and destruction outside the ark. With what order God led the Israelites from the confusion of the distracted power of Egyptian slavery. And that entire system of religious service instituted to bring the Jews

nearer to himself, and make them a mighty people, and a praise in all the earth, was one grand series of forms each passing year. He who departed in the least particular was worthy of blame. Has God changed?

F. Changed! I hope, Bro. P., you will not go back into the Jewish dispensation for rules of order to govern Christians! They were well enough for the Jews, but not for us.

P. Wait, Bro. F.; I was about to say, God is the same in all dispensations, a God of order as well as the author of spiritual worship. Satan is the same, and fallen human nature does not improve. The confusion of the world, the flesh and the devil, are the same in the Christian dispensation as in the Jewish. And, be assured that the change of dispensations does not consist in the least degree in a change from form to confusion. God instituted form and order with the Israelites because they were indispensable to their prosperity. And they are needed none the less in the present dispensation. Why not Christians be taught by the order of the typical system as well as by any part of it? And then Christians have the double lesson in the direct language of the apostles in favor of form and order in the church of Christ.

F. The Lord looks at the heart, and is not as particular about our words and other little matters that Bro. B. is so particular about. I believe in being free and speaking right out just what one feels.

P. True, the Lord looks at the heart. He looks mercifully upon our good desires and intentions and errors. The heart, or the condition of the mind, is shown by words and actions. A tree is known by its fruit. Unsanctified words and acts prove an unsanctified mind and spirit. You may class the use of the tongue among little things. But James makes it a matter of the greatest importance. Hear what he says, chap. 3:2-13. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed, of mankind. But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive-berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom."

The apostle teaches that he who fully controls his tongue, has the complete control of his whole body, and is a perfect man. He also teaches that this is the most difficult task performed by man. The horse may be made obedient to the bit; the ship is turned by the helm; and all kinds of beasts, birds, and even serpents, are made tame and obedient. But to control the tongue, so as not to offend in word, is a greater work, and is the best proof of Christian perfection.

Says Paul, 1 Tim. 6:3-5: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself."

To Titus he says, chap. 2:8: "Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

My dear Bro. F., the longer you are governed by impulse, the less prepared you will be to govern your tongue. And if you do not control this member, so that no guile is found in your mouth, you will be lost.

I entreat of you to learn to speak and move from principle.

F. I am inclined to think you are half right. But what shall I do with my experience?

P. As to your experience, leave that, Bro. F., till you have clearer light. You know that you have moved wrong in some things, and much of your experience that you have prized so highly is very doubtful, to say the least. Let me point out to you some of the evil tendencies of your impulsive experience.

1. It has led you to think you had much of the Spirit of God when you have been almost destitute of it, not knowing what spirit you were of, much of the time.

2. This has made you self-righteous, independent, and rash, so that when you have been opposed, or your views have been crossed, it has stirred your spirit, and in the heat of your feelings you have despised restraint, and declared your freedom; and, being in a condition only a trifle better than one crazy, you have talked boisterously, often repeating the words "bless God," and "glory to God," when you were destitute to a great degree of both reverence for God and respect for man.

3. At such times, when you are almost void of reason, Satan takes great advantage of your heated feelings, and gives you impressions which you think are from the Lord. And if you continue to follow feelings, instead of being balanced, guarded, fortified, and directed by sound principles and good judgment, you will soon be fast in the terrible delusion that you are led by the Spirit of God in all your actions, words, and even your thoughts, while at the same time you are under the full control of the devil. I have seen persons in just this condition. Such sometimes reach that imaginary state of perfection where, as they say, they cannot sin. Terrible delusion this! I do not say that there is no help for any such persons, but my experience teaches me that it is a difficult task to rescue them.

This almost fatal position is reached by different persons in different ways. Some are led into it by the idea that they are especially endowed with certain spiritual gifts. I knew a sister, far gone on the route to this position, who, when her views and wishes were crossed, would manifest passion, then fall into a condition resembling a hysteric fit, in which she would view matters and things unfavorable to those not in harmony with her. This all passed as the work of the Spirit of God in the estimation of many, especially herself, till she was plainly told upon good authority that her exercises were the result of anger, assisted by the spirit of Satan.

4. You are aware that some of your views of truth, and of worship are reprov'd more or less in the Testimonies to the Church and Spiritual Gifts, and you are also aware of the fact that this is the reason why you are not in harmony with your brethren as to the perpetuity of spiritual gifts, and their manifestation among us, to correct the wayward and to comfort the desponding and weak. You realize that you are not in harmony with the church in this respect, and if you persist in your impulsive movements, the inevitable result will be your full and final separation from the church. You are drawing off already. The devil tempts you to believe that those who try in every way to help you have a crushing spirit. And the reason it is so hard to help you by appealing to your reason is, you have long followed feeling instead of reason.

5. Another bad fruit of impulsive religion in you is your lack of interest in the Scriptural, reasonable, and just system of benevolence adopted by your brethren. There is too much form, system, and, I like to have said, too much common sense, in this efficient arrangement for you.

Both Scripture and reason have not had half so much weight with you as your mistaken idea of experimental religion. You have considered yourself far in advance of your brethren; hence you could not be taught by them, when they, as you viewed matters, needed instruction from you. It has been a most difficult task to approach you. Satan has had you in just the position that has pleased him. Your brethren could not unite with you in hopes that by so doing they would induce you to take a right position. Such a course on their part would have confirmed you in error. All their appeals to your reason were of no use while you were ready to denounce their efforts as the wisdom of this world, which is foolishness with God.

I am very glad, my dear Bro. F., that you heard the excellent discourse of Bro. B. last evening, and that you are so far convinced of your errors, and of the

necessity of moving from principle, as to patiently listen to me. God bless you, and when we meet again may you be fully converted, and stand free in sweet union with your brethren, with the blessing of Heaven upon you.

J. W.

DIVINE GUIDANCE.

THOSE who have any sense of the danger by which the people of God are surrounded, will appreciate in a corresponding measure the value of divine direction and guidance. There are a thousand ways to death; but there is only one path of life. In all our matters, that have any moral bearing, whether great or small, we want the directing hand of our God. Now he has promised that he will guide the meek in judgment. Who are the persons thus designated? Are they not those who have submitted their will and ways unreservedly to God?

How are they to be guided? The statement is, that that they shall be guided *in judgment*. The meaning evidently is not that the judgment shall be superseded and treated as a thing of nought by the Spirit of God, but that that Heavenly Guide shall enlighten and instruct the judgment, and give to the meek Christian just views of duty and of the will of God concerning himself. If we may thus have our judgment sanctified by the Spirit of God, is it not of inestimable value to us to secure it? But let all remember this, that if our hearts are stubborn and our wills unrestrained we have not the slightest ground to believe that our judgments are thus enlightened by the Spirit of God.

J. N. A.

DECEIVING AND BEING DECEIVED.

BY ELD. R. F. COTTRELL.

IT is generally the case that deceivers are themselves deceived. An apostle foretells that evil men and seducers shall grow worse and worse, deceiving and being deceived. The heart is deceitful above all things, and desperately wicked. If we do not watch against the "evil heart of unbelief," we are in danger of being hardened through the "deceitfulness of sin."

There are multitudes of professed Christians at the present time that are being deceived by their religious teachers. The doctrine of the conversion of the world before the second advent of Christ, a doctrine untaught by the word of God, is deceiving its thousands and leading them to final ruin. This doctrine which was never heard of three hundred years ago, is so agreeable to the worldly church and the carnal mind that men will not stop to give it a Scriptural investigation, but, taking it for granted, they close their eyes to the prophecies that relate to our times and the signs of the approach of the day of wrath that shall follow the close of probation and bring the second advent. The evil signs of our times, together with the proclamation of the advent at hand, do trouble the minds of many; but they turn from the truth to the pleasing fables that are taught on every hand, and persuade themselves that a conversion to a popular sect will do instead of obedience to the truth; and thus they follow the blind leaders of the blind. Conversions abound. But what are they converted from, and what are they converted to? They should be converted from sin, which is the transgression of the law of God, and to obedience to that law. But their teachers turn away their ears from hearing that holy law. They do not keep all its commandments. They teach that the law has been abolished, wholly or in part, or that it has been changed to correspond to the present practice; and they make their converts hope that their word will be confirmed. They rely upon majorities, and seek for civil enactment to retain their creed; and while superficial conversions are filling up the great city of confusion, they will prove to be a real accession of political strength to carry the measure they seek—a "religious amendment," which will constitute the predicted "image of the beast." Superficial and partial preaching will produce superficial and partial converts—converts who increase political power, rather than spiritual, and are just fitted to join the crusade against Bible truth, and legislate a proud and boastful nation into the kingdom of God on earth.

Thus they are deceiving and being deceived. May the honest of heart escape this wide-spread deception. May the time soon come when those who enjoy a measure of the Spirit of God may fully understand the fact that *Babylon is fallen*. Rev. 18.

"A REPROOF entereth more into a wise man than an hundred stripes into a fool."

The Missionary.

THE CAUSE IN ENGLAND.

My last report was made June 29. Since that date two more have signed our covenant. One of these was baptised on the occasion of our church quarterly meeting, July 2. This makes twenty-nine who have been baptised at Ravenswood.

The report of our National Tract and Missionary Society, in our meeting just held, shows an increase of work over previous quarters, with corresponding increase in results. The report is as follows: visits made, 2058; letters written, 6,336; letters received, 277; tracts distributed, 53,372 pages; periodicals distributed, 15,270; book sales, \$39.24; new subscribers obtained 46; ships visited, 88. We have met with the interested ones at Woolstone for the last four Sundays. A few have given attention to the word spoken relative to the promises of God, the work of the Saviour for us, and the utter inability of ourselves, to do ought acceptable to God, without that grace which is in Christ.

One strange feature in Woolstone has been that the Vicar of the Parish has taken upon himself to go to every house warning the people to stay away from our meetings, and telling them it would be well with them to follow in the old way of their fathers, and that if they did so they would be safe. He knew us not, nor what we were teaching. To those who had candidly heard us it sounded strange to hear the warning of the Vicar. As for myself, his course reminded me much of a statement made by William Tyndale relative to his opponents. They were warning the people against him while he was teaching what they professed to believe and teach. He said he did not know why they objected unless it was because what he said was "not hammered on their anvil."

The last month has been one in which, more than ever before, we have seen evidence that the attention of the people, in various parts of the kingdom, is being turned toward this depository and our work. This confirms us in the conviction that the labor of posting our journals is not sowing seed in vain.

J. N. LOUGHBOROUGH.

Southampton, July, 18, 1881.

DUTIES OF THE PRESIDENTS OF THE TRACT SOCIETIES.

BY ELD. S. N. HASKELL.

It is expected that the president will understand the entire working of the tract society in the Conference to which he belongs; that he will know at all times what is going on in each district, and will bestow his labor more especially in those districts where it is most needed, in order to keep up an interest in every enterprise connected with the cause of God. And the larger the Conference, the more responsible is his position, and the more necessary that he should be in the field. He should be in constant correspondence with the secretary, as the secretary in keeping the books will be able to give many particulars which he would not otherwise have the means of knowing.

The prosperity of every tract society depends very much upon union of action. I do not believe that any tract society can prosper unless this is the case. Each district should be engaged in the same enterprise at the same time. A united and harmonious effort should be put forth in every advance step taken. It is when we all lift together that the cause moves. It is therefore the duty of the president to see that this is the case. He must be on the field of action at such places where there is the greatest lack of interest, to give such instruction as will assist the directors in carrying out the object of the society. Also he should examine the books of the district secretary and see if they are correctly kept. And through the directors he can learn whether all are promptly paying tithes as they should. He should also make inquiry if there are not some worthy poor who have not our periodicals. There are many times when his personal influence will be needed in each district, in bringing about that uniformity of action which is necessary for the prosperity of the society. It will be nothing strange if there should be some discouraging circumstances to meet. But there is no room for discouragement in a cause like this in which all Heaven is interested, and when God himself has ordained it shall prosper. It is for us to do our duty in the fear of God, and leave the results with him.

If those who have borne the burden and heat of the day could have courage when there were scarcely any friends of the cause on earth, and when they had no financial resources to back them up, nor scarcely any publications to carry into new fields, what will be said of us who really know nothing of hardships and privation, if we get discouraged while every S. D. A. Conference in the country is anxious to work for God if they can have proper instruction.

It is a privilege to take responsibilities and bear burdens in a cause like this. Therefore no president of any tract society should think of resting satisfied until each district in his Conference is making one united effort to carry out the purposes and object of this work.

DOES IT COME FROM THE HEART?

THE late Andrew Fuller usually devoted several weeks in each year to visiting the churches and collecting money. On a certain occasion, he called on a pious and benevolent nobleman. Having laid before him the operations of the mission in Hindostan, the progress of the translation of the Scriptures, and the call for aid, the nobleman handed him a guinea. Fuller, observing that it was bestowed with an air of indifference, thus addressed him: "My lord, does this come from the heart?" "What matter is that?" said the nobleman; "suppose it does not come from the heart, it will answer your purpose as well. If you get the money, why do you care whether it comes from the heart or not?" "Take it back—take it back," said the man of God; "I cannot take it. My Lord and Master requires the heart. He will not accept an offering unless it comes from the heart." "Well, give it back," said the nobleman. "It did not come from the heart." So he took the guinea, and stepping to his desk, he drew a check on his banker for twenty pounds, and handing it to Fuller, said: "This comes from the heart. I love and honor the principles by which you are governed. I love the Lord Jesus Christ and his cause, and know that no offering is acceptable to him *unless it comes from the heart*.—*Times of Refreshing*."

THE STORY OF STORIES.

REV. DR. CHAMBERLAIN, a missionary in Persia, has recently communicated the following remarkable incident from his own experience: "I wish I could take you to a scene in the kingdom of Hyderabad fourteen years ago. There, in a city, a walled town of 18,800 inhabitants, the people had arisen in a mob to drive us out, because we tried to speak of another God than theirs. We had gone to the market-place, and I had endeavored to preach to them of Christ and his salvation; but they would not hear. They ordered us to leave the city at once; but I had declined to leave until I had delivered to them my message. The throng was filling the streets. *They told me if I tried to utter another word I should be killed!* There was no rescue; they would have the city gates closed, and there should never any news go forth of what was done. I must leave at once, or never leave that city alive! I had seen them tear up the paving-stones, and fill their arms with them, to be ready; and one was saying to another, 'You throw the first stone, and I will throw the next.'

"In a way I need not stop now to detail, I succeeded in getting permission to tell them a story before they stoned me, and then they might stone me if they wished. They were standing around me ready to throw the stones, while I told them the story of all stories—the love of the Divine Father that had made us of one blood; who 'so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.' I told them that story of the life in the manger at Bethlehem; of that wonderful childhood; of that marvelous life; of those miraculous deeds; of the gracious words that he spoke. I told them the story of the cross, and pictured, in the graphic words that the Master gave me that day, the story of our Saviour nailed to the cross, for them, for me, for all the world, when he cried in agony, 'My God, my God, why hast thou forsaken me?'

"When I told them that, I saw the men go and throw their stones into the gutter, and come back; and down the cheeks of the very men that had been clamoring the loudest for my blood, I saw the tears running, and dropping upon the pavement they had torn up. And when I told them how he had been laid in the grave, and

how after three days he had come forth triumphant, and ascended again to Heaven, and that there he ever lives to make intercession for them, for us, and for all the world; and that through his merit every one of them there might receive remission of sins and eternal life, I told them I had finished my story, and they might stone me now.

"But, no! they did not want to stone me now; they had not known what a wonderful story I had come there to tell them. They came forward and bought Scriptures, and gospels, and tracts, and paid the money for them; for they wanted to know more of the wonderful Saviour."—*Watchword*.

GOD'S TENTH.—A Hindoo Christian who used to be always grumbling at the smallness of his salary, made up his mind to give one-tenth to God; so next pay-day, when the missionary handed him, as usual, ten rupees, he pushed back one of them, saying "That is for God's work, sir."

The missionary took it, but wondered much how the man, who was really poor and had a large family, would get on without it. Meeting him two or three weeks after in the bazaar, he asked how they were doing. Instead of grumbling, as usual, the man answered cheerfully, "Well, thank you, sir."

"Then tell me how it is that you, who used to be always grumbling, when you were spending your ten rupees a month on yourself, now do so nicely with only nine!"

"Because, sir, nine-tenths with God's blessing is better than ten-tenths without it."—*The Friend of Missions*.

THE BEST GIVING.—A poor, converted woman of India said: "I have no money to give to missions, but I am able to speak of the Saviour to my neighbor." Could a volume tell more of the duty of the people of this country who live in so much light? Said a young man in a prayer-meeting recently, "I worked for Mr. —, a well-known Christian, for eight years, and he never spoke to me of religion." The woman in India had learned what is better than money—the power of personal influence, and eleven persons in her village have been brought to Christ through her "speaking to her neighbor."—*Congregationalist*.

"BLESSED IS HE THAT READETH" (Rev. 1 : 3). The book of Revelation is the only one of the sixty-six constituting the Holy Scriptures in which a benediction is at the beginning pronounced on the reader. The divine Author foresaw that men would be disposed to neglect the study of it because of its mysterious depths and wonderful symbols; and was it not on that account that this word of encouragement was given? "Whether we fully comprehend it or not," says Dr. Bonar, "let us study it. Each perusal will give a new insight into its visions; we shall take on the mold and impress of its truths, even unconsciously, in the simple childlike reading of it."—*Messiah's Herald*.

Temperance.

"SWITCHED OFF."

DR. CUYLER, of Brooklyn, is well known as one of the most earnest promoters of total abstinence in the United States. In the *Temperance Advocate* he tells us a story of his boyhood days, which lets us into the secret of the matter. He was brought up in the state of New York in the region of the Cayuga Lake, where the habit of drinking and treating was fearfully prevalent among the farming community. Boys were often tempted by the sight and smell of the cup, and learned to imitate the bad example set before them.

Says Dr. Cuyler: "I recollect an instance that occurred in the home of my excellent grandfather with whom I lived. The old gentleman was in the habit of offering liquor to his guests. One day after he had been treating some visitors to some very choice 'cherry bounce,' they left a residuum of the liquor in their glasses, or what toppers call 'heel-taps.' I gratified my curiosity by draining the glasses, just to see how it tasted. My good and godly mother, who hated the sight of bottled devil, discovered my prank, and administered such a dose of 'the rod' as would have satisfied Solomon himself. I never forgot that flogging, or the attendant lecture on the mischief

and danger of ever touching a drop of intoxicating drink. Soon after, a temperance society was started in our neighborhood and public addresses were delivered; I then signed the pledge of total abstinence, and have adhered to it until this day. The whole community was revolutionized by the temperance reform. My grandfather was one of the first to banish the accursed thing from his estate."

We recollect a toast offered in a gathering of railroad men, in which their mothers were complimented as persons who "never misplaced a switch." Doubtless Dr. Cuyler, from his experience, would endorse the sentiment, as it is evident that he was very effectually "switched off" from the "Black Valley Railroad" onto the Total Abstinence Line. A good many boys who are dallying with cigars and beer and cider and "heel taps," would be greatly profited by the treatment which helped make Dr. Cuyler a total abstinence man. Parents will please take notice. Prov. 13 : 24; 19 : 18; 22 : 15.—*The Christian*.

BOYS AND TOBACCO.

THE following item from the *Christian Union* gives some striking medical authorities against the use of tobacco, especially by boys, and young men: "While the use of tobacco undoubtedly injures men, it is more injurious to those who have not yet attained their growth. It cuts off from the height of stature and also from the length of life. The *British Medical Journal* says that a certain doctor, noticing that a large number of boys under fifteen years of age were tobacco users, was led to inquire into the effect the habit had upon their general health. He took for his purpose thirty-eight boys, aged from nine to fifteen, and carefully examined them. In twenty-seven of them he observed injurious traces of the habit. In twenty-two there were various disorders of circulation, digestion, palpitation of the heart, and a more or less marked taste for strong drink. In twelve there was frequent bleeding at the nose; ten had disturbed sleep; twelve had slight ulceration of the mucous membrane of the mouth, which disappeared on ceasing from the use of tobacco for some days. The doctor treated them all for weakness, but with little effect until the smoking was discontinued, when health and strength were soon restored. Scientific investigation shows also that the use of tobacco by boys is decidedly injurious to the brain and mind. In 1862 the Emperor Napoleon, learning that paralysis had increased with the increase of the tobacco revenue, ordered an examination of the schools and colleges, and, finding that the average standing in both scholarship and character was higher among the abstainers, issued an edict forbidding its use in all the national institutions."

TOBACCO SLAVES.

A WRITER in the *Gentleman's Magazine* who ably defends the moderate use of tobacco, relates the following instances to show what a hold the habit may have upon persons: "A city man that I know gets half an hour for his luncheon or dinner in the middle of the day; but he manages to eat a few biscuits during office hours, and spends his half hour walking up and down one of the quays smoking."

"This man walks to the city every morning from his home, the distance being three miles; he also walks home every evening; and he smokes incessantly during the walks each way. He dines at six o'clock, and then smokes without ceasing until bed-time. On Sunday he smokes all day, except during meals; he will never attend a place of worship, because it would curtail his smoking. He will never go into society with his wife, and, indeed, will not readily talk to her at home, as it disturbs his smoking. In all other respects this man is a good husband and father."—*Exchange*.

WE are not in favor of any kind of a license system. Rum selling is either good or evil. If good, then it should have the same chance as any other kind of business. If evil, the nation, State, county or town has no right to license it. When the State legalizes an evil, its moral power is destroyed. When it places its protecting power over its worst enemy, the result will be degradation to the people and death to the State. The only remedy is destruction of the evil, thus elevating the people and preserving the State.—*National Liberator*.

ONCE in a while a dealer in harmful things is frank enough to tell the plain truth about the stuff he sells. There is a Philadelphia tobacconist, for example—Votterlein of Chestnut Street—who distributes cheap fans on which he advertises his wares after this sort: "The consumer in buying our segars can rely upon getting the pure tobacco free from all ingredients, which injures the health and breaks down the constitution." Possibly if he had been more careful of his grammar and punctuation he would have said something else, but it is better as it stands. In tobacco as in liquors it is the pure article that works the mischief. There is never any adulteration that makes the thing worse than the original simple. It is the pure liquor or the pure tobacco "which injures the health and breaks down the constitution."—*S. S. Times*.

A STRANGE death caused by beer-drinking is reported from Canton, Ohio. A telegram received at Cincinnati on March 28 says: "Last night James Little, a strong, healthy young man, died at a boarding-house near the Pittsburg, Fort Wayne and Chicago depot, from the effects of drinking beer. While holding a glass of beer to his lips he was suddenly attacked by a violent fit of gasping for breath, his head hanging down on his breast. The inmates of the room took him outside into the fresh air, but in a few moments he was a corpse. A *post-mortem* was held, and the coroner reported all the organs in an unimpaired condition. The mode of death was decidedly unusual. The cold beer which he drank partly paralyzed the stomach, and before the beer became of a proper temperature to be absorbed into the system it began to ferment, causing a formation of carbonic acid gas. The gas gradually overpowered the heart, lungs, and brain, and paralyzed the entire nervous system, producing death."—*Christian Herald*.

A FRIEND WHO WOULD NOT WAIT.—A dissipated young man was converted at one of Mr. Moody's meetings and subsequently joined Dr. Tyng's church in New York. Sometime afterward he met in the city one of his former associates, who was overjoyed to see him, and asked him to celebrate their meeting with a drink in one of the neighboring bar-rooms. But the young Christian refused, saying:—

"I have a friend with me."

"I don't see any one with you."

"You can't see Him, but He is here."

"Bring him in with you."

"No; He never goes into bar-rooms."

"Then let him wait outside."

"No, no," was the final answer. "My friend is Jesus Christ, and if I go in with you He'll not wait."

How many temptations would a Christian be saved from if he only considered whether Jesus would go into certain places which are sometimes considered innocent and harmless!—*Christian Herald*.

DR. NORMAN KERR has made a remarkable statement before the Harveian Society of London in relation to deaths from intemperance. Having wholly doubted the assertion that 60,000 drunkards die annually in Great Britain, he began investigations in order to demonstrate the contrary. "I had not long," he confessed, "pursued this line of inquiry before it was made clear to me that there was little if any exaggeration in these temperance statistics, and, when asked to present the final results of my investigation to the last Social Science Congress, I was compelled to admit that at least 120,000 of our population annually lost their lives through alcoholic excess, 40,500 dying from their own intemperance, and 79,500 from accident, violence, poverty, or disease arising from the intemperance of others."

ADMIRAL DUPONT was once explaining to Admiral Farragut the reasons why he failed to enter Charleston harbor with his fleet of iron-clads. Farragut remained silent till he was through, and then said, "Ah, Dupont! there was one reason more." "What is that?" "You didn't believe you could do it."

THE defective chimney will smoke. Many persons think that there is something defective about the man who smokes.

"WHETHER therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

The Home Circle.

JUDGE NOT.

"JUDGE not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field
Where thou wouldst only faint and yield.

"The look, the air that frets thy sight
May be a token, that below
The soul has closed in deadly fight
With some infernal fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face!

"The fall thou darest to despise—
May be the angel's slackened hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

"And judge none lost; but wait and see,
With hopeful pity not disdain;
The depth of that abyss may be
The measure of the height of pain
And love and glory that may raise
The soul to God in after days!"

—Adelaide A. Proctor.

A DRINK OF WATER.

"PAPA, I want a drink of water now," said Maud. "I can't wait half an hour."

For answer, papa closed his book, and said quietly:—

"Maudie, let us play 'supposing' a little while."

This was a favorite game, and Maud hesitated only a moment, while the scowling wrinkles went out of her forehead, when she said heartily, "O yes! let's."

"Well; supposing," began papa, as soon as Maud was comfortably seated on his knee, "supposing we lived in Egypt, where palm-trees grow and it seldom rains; and I wore a turban, and a robe hanging down to my feet, and smoked a pipe with a long tube; and supposing that mamma sat on a cushion on the floor, and never went out of the house till she was wrapped up in a thick veil so that you couldn't see anything of her but her eyes; and supposing you never went to school or learned to read, but ran around the house bare-footed, and had half a dozen black slaves to fan you and wait on you;—then what would you do if you wanted a drink of water?"

"Order a slave to get it, I suppose," said Maud.

"But supposing it wasn't time for the water-carrier to come—for you could only get it from a carrier, and after you had waited a long time, and he did come, he carried only a bag, made by taking the skin off of a goat, and sewing up the legs."

"Faugh!" said Maud, "water out of a bag would be horrid!"

"Well, then, you'd have to wait till another carrier came, who carried an earthen jar, with the water perfumed with orange flowers, and perhaps a sprig of orange sticking out of the mouth."

"But I should think that would be most as bad as the other," said Maud.

"It would not be very cold, certainly, and if you couldn't drink it you would have to do without," said papa. "There are very few countries where one can get fresh, sweet water by turning a screw."

"But supposing," said Maud, "that we didn't live in dry old Egypt, but in—in"—

"In the island of Bermuda, for instance," said papa, when she hesitated, "where you said the other day you wanted to go; where the magnolias nearly cover the houses; where there is not a stream nor a well on the island, and every drop of water they have to drink or use is caught on the roofs of the houses. You'd have to take your drink out of a cistern."

"Cistern water is dreadful," said Maud. "I don't see how they can drink it! It must be awful dirty, too."

"The roofs are covered with white plaster on purpose to be sweet and clean, but I dare say it is not so nice as we like it. But if we lived in Constantinople"—went on papa—"the beautiful city that travelers tell so much about, you'd have to buy your drink of water. And since you are so notional about it, I think none would suit you, except that brought from a particular spring sixty or seventy miles away, which is brought in a steamer, and sold in a shop like other foreign luxuries."

"How funny to buy a drink of water!" said Maud.

"Many people have to buy water," said papa. "In the Himalayas the carriers bring the precious stuff in joints of bamboo—great things nearly a foot through, and as tall as the man himself. He binds two of these water buckets together and carries them on his back; and in Venice—the wonderful city in the sea, where the streets are canals, and they step from the house door into a boat—in Venice, water is brought every day fresh in a vessel, and served out from a tank, and no one can get a drop except at certain hours of the day."

"How queer!" said Maud. "I thought there was plenty of water everywhere."

"O no," said papa, "I haven't told you the worst. Supposing you were traveling in dry, parched-up Africa; then indeed you might have trouble to get a drink of water. But even there Nature has hidden away plenty of water, by the cupful; the only thing is to know how to find it."

"What do you mean, papa?" asked Maud, for she began to think papa was joking.

"I mean what I say. Suppose you were traveling in that hot country, and the water was all gone, your guide would begin to look carefully about him, and when he saw a certain small stem, about as big as a slate pencil, he would throw down everything and begin to dig. Perhaps you would laugh at him, but in a moment he would bring up a cup of delicious cool water, and you would drink and be thankful."

"Now, papa, I most know you're making fun of me."

"Indeed, I am not. The cup is the root of the plant; it is as big as a baby's head, and full of water, and being underground is always cool and nice. Perhaps instead of this plant, he would find a small common-looking vine. He would first strike the ground around it, till it gave a peculiar sound, and then he would dig a foot or two down, in a circle around the plant, and bring out several cups of water. Or, if you were among the Caffres of Africa you would get your water from a watermelon; not only you and all the people, but the animals too."

"I should like that best," said Maud.

"If all these ways failed," papa continued, "your guide would look about for a vegetable ivory tree, and if the nuts were green, every one would be full of water, and you would pick your cup of water from a tree. If, however, they were half ripe, the fluid would be thicker, and if fully ripe you would find it solid and white."

"But suppose he couldn't find any of these plants, what then?" asked Maud.

"Well," said papa, reflecting, "he would look out for a great baobab tree, which grows sometimes to be thirty feet through the trunk. They often become hollow, by age and decay, and in the rainy season they are filled up with water. The shade of the tree above keeps the water fresh and nice for a long time, so you might drink cistern water in Africa, and probably you would pay for it, too."

"But how could we get it out?"

"At some of these trees it is drawn out in leather buckets, and in some a hole is bored through from the outside, so that it will spout out when wanted."

"Ugh! I shouldn't like that!" said Maud.

"You might think it delicious—if you were thirsty enough," said papa. "But let us leave Africa; suppose we were in Madagascar. There we should look about for another tree, the travelers' tree, which has a cup of water at the bottom of every leaf."

"That's very queer," said Maud.

"Queer, perhaps, but true," said papa. "The tree looks like a huge green fan stuck up in the ground. There are no branches, and the great leaves, ten or fifteen feet long, stand out around the trunk like the sticks of a palm-leaf fan. Where each leaf joins the body of the tree is a sort of cup which catches the water when it rains, and holds it a long time. We should only have to pierce a hole through one of the leaf-stalks, and the water would spout out. But if one could not find any travelers' tree, one might look for a vine called the water withe. It looks something like a grape-vine, and has a stem as big as my wrist, which hangs in festoons from one tree to another. To get a delicious drink, one needs only to cut out a piece of the stem; if it is a yard long it will yield two full goblets of water."

"The prettiest water-cups in the world," went on papa, "grow in Borneo; the island I read you

about, where the houses are set up on stilts, and the bridges and walks made of slippery bamboo stems."

"O yes! I remember," said Maud, "and where the baby Mias lived."

"Yes; the water-cups there are in the shape of elegant pitchers and vases, and they grow on the ends of the leaves of graceful vines. They are of all shapes and sizes, from some that hold only a pint, to others that require two quarts to fill them. Some festoon themselves over trees, and hang their beautiful cups from all sides; while others lie on the ground, and hold up their gay little pitchers in a circle around the stem."

"How odd they must look, papa!" broke in Maud; "are they green, like the leaves?"

"O no! they are of the gayest colors, like flowers. Some are pea-green and purple, some are green and red, and others are flesh-colored. One kind is bright crimson, and another is deep purple. The smallest is about three inches high."

"O how cunning!" exclaimed Maud.

"And the largest more than twenty inches," added papa, "and nearly every one has a pretty cover which closes, it is said, when the pitcher is full."

"Do they hold good water?" asked Maud, "I should think it would be warm."

"It is warm, and insects get into it, but travelers say that the taste is not unpleasant. But now supposing that we take a big ship and sail away from this island; we will turn our prow to the rising sun, and keep close to the equator all the time. Let me see—where do you suppose we'll come out?"

Maud jumped down and ran to the big atlas, which she opened at the map of the world. Looking at the map was always part of the "supposing" game.

"Here's Borneo," she cried, putting her plump forefinger on it, and nearly covering up the unfortunate island altogether. "I found it yesterday, you know. But we can't sail east, papa, we'll run against another island."

"Supposing we sail around that, and go dodging around among all these islands?"

"What a lot of them!" said Maud. "I shouldn't think we could help hitting some of them in our big ship."

"They're not so near together on the ocean as they are on the map," said papa, smiling. "But go on. Where do we strike land that it isn't so easy to sail around?"

"South America!" shouted Maud eagerly, "almost exactly at Quito."

"Well; supposing we leave our ship and go back into the country, where it is so rocky that hardly a green thing is seen, and not a stream or a spring to be found; what would you do there for a drink of water?"

"I s'pose I'd go without," said Maud, "I don't believe any water-cups grow there."

"They do, though; in the shape of the only plant which can flourish in such a place—the cactus."

"Like those in the greenhouse?" asked Maud, with interest, "ugly prickly things!"

"The same family, but of different kinds," said papa. "Many of them are full of water. One especially—the Melo Cactus—is round in shape, and as big through as a dining plate. It is covered with sharp thorns, and an ugly thing to handle, but it is a treasure in that country; it is more than a cup, it is a big bowl of water. The natives prize it very highly, and even the animals are said to break it open carefully with their hoofs, and drink the contents. But perhaps by this time you're tired of water, and would prefer a glass of milk."

"O yes! I should!" answered Maud.

"Well, then, we would have to hunt up a cow-tree."

"A what?" cried Maud.

"A cow-tree, which gives milk," went on papa, while Maud's eyes grew bigger and bigger.

"You only need to stick a knife into the trunk, to get a stream of beautiful white milk, almost exactly like that which you drink every day, only with a pleasant odor."

"I should be afraid to drink it," said Maud.

"You need have no fear," said papa. "The natives drink it all the time, and it is entirely harmless. There are several water plants in this country. One is a vine something like the water withe, only it is like a running brook inside the stem, and you have to hurry your drink, or it would all run out on the ground. Another supply

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 18, 1881.

CAMP-MEETINGS FOR 1881.

MAINE,	August 25-30
ILLINOIS, Bloomington,	Aug. 31 to Sept. 6
NEW ENGLAND,	August 30 to September 6
ALABAMA, Bladen Springs,	" 7-12
NEW YORK AND PENNSYLVANIA,	" 9-19
INDIANA,	" 21-27
NEBRASKA,	" 21-27
MICHIGAN,	Sept. 27 to Oct. 3
MISSOURI,	" " " "
KENTUCKY,	October 5-11
CALIFORNIA,	" 6-18
TENNESSEE,	" 13-18

DEATH OF ELD. E. B. LANE.

A LETTER from Bro. Gage of Battle Creek to Bro. Jones of this office received Aug. 14, which first gave us the particulars of the sickness and death of Elder White, brought also the saddening intelligence of the death of Elder Elbert B. Lane, which occurred in Ransom Center, Hillsdale Co., Mich., Aug. 6, the same day on which Elder White died. His death was sudden, caused by chronic dysentery and inflammation of the bowels.

Bro. Lane was in the prime of life; an energetic worker, thoroughly devoted to his ministry. We wait for particulars in the Review.

FEELING AND PRINCIPLE.

READING in volume 30 of the Review and Herald, of Dec. 1867, we come to an article written by Bro. White under the head of "Feeling and Principle," which contains so much excellent reasoning and good instruction that we copy it in this week's SIGNS. Truly, he "being dead yet speaketh" to the church in these profitable words.

From letters received here we learn that Sister White was sick at the time of her husband's death; both being attacked in a similar manner. In her case, however, the disease readily yielded to treatment, while his case presented grave symptoms from the first. His sickness was brief—only four days in duration.

PRESIDENT GARFIELD.

IT is with regret that we are compelled to say that the doctors' "bulletins" have not been very cheering to us in regard to the condition of the President. The long-continued pain in his feet was an unfavorable symptom; whether it has ceased the bulletins do not seem to notice. Considering the nature of his injury it may be reasonable to consider he is doing well, and we are not without hopes. But of a speedy recovery we are far from sanguine.

THE VAIL.—HEB. 10: 20.

A GREAT error somewhat largely prevails in regard to the application of the term *vail* in this text. We are reminded of it by reading a piece of poetry in an eastern paper, in which occur these lines:—

"We enter through the vail,
That is to say, His flesh."

Taken out of their textual connection, these words misrepresent the Scripture truth; yet in this form they exactly represent the idea of many expositors. Verses 19, 20 read: "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh."

The error consists in supposing that his flesh is the *vail*, whereas his flesh is the way by which we gain access to the holy place within the vail. The whole argument of the apostle, in this chapter and other parts of this book, proves this.

In chap. 6: 19, 20 it is said that Jesus has for us entered within the vail. This is strictly true. He is a minister of the sanctuary, chap. 8: 1-5; he has entered into the heavenly holy places, chap. 9: 23, 24; these holy places were each entered through a vail; compare chap. 9: 1-7 with Lev. 16 and other scriptures. It is neither Scriptural nor reasonable to say that Jesus entered within his own flesh for us. We enter into the holy place, how? by the body and blood of Jesus. This is the way through the vail, which he hath consecrated for us, and whither he has entered for us, as a priest of the sanctuary, to minister in our behalf.

What idea can any one have of the priesthood of Christ, who thinks that his flesh is the vail?

HOME HAND-BOOK.

CANVASSERS for this work are doing well in all parts of the country. Several excellent counties in California are yet vacant, and we recommend the business to any of our friends who may see fit to engage in it.

We do not wish to speak disparagingly of any, but may be permitted to state a fact. While in Portland, Oregon, we learned that Dr. Beard's book had been canvassed for in that city with excellent success. On the receipt of the Home Hand-Book the canvasser went over the same ground, and said that every one readily admitted that it is the best book, and would have taken it in preference to the other if they had not so recently taken the other. All are glad to "Get the best," and agents will see the necessity of immediate action if they would be successful.

We hope this notice may incite our brethren in Salem and Walla Walla to be diligent, and lose no time in getting canvassers into the field. Every aid will be rendered them at this office.

We are informed by the secretary who has this matter in charge, that our brethren have the best success with this work, for the evident reason that they take a deeper interest in it than do others. While the work is thoroughly scientific, so as to meet the approval of the best-read physicians, it also gives plain instruction in hygienics, so that it is eminently fitted for the households of those who are progressive on the health question. Our people best appreciate this fact, and are doing much to circulate it. And, fortunately, it is remunerative labor. They who have canvassed for it with energy, have found it highly profitable. Those who wish to engage in the work should correspond immediately with the Pacific Press, Oakland, Cal.

CONYBEARE AND HOWSON.

THE "Life and Epistles of the Apostle Paul" by Conybeare and Howson continues to maintain its position as a reliable and standard work. It needs no recommendation to those who are acquainted with it. To those unacquainted with it, we would say that, commencing with the political condition of the world in the time of Christ and the apostles, and the relation of the Jews to other nations, it follows the life of the great apostle, giving descriptions of the places and people whom he visited, thus making clear many points of the sacred record. It is invaluable to one studying the Acts of the Apostles. All of Paul's epistles are given, with comments on them, comparisons between them, and their probable date.

Two editions of this work are on sale at the Pacific Press Publishing House,—both clear print, well bound, and very cheap at the prices. They are the same in their print, 764 pages, one at \$1.00; the other beautifully illustrated, \$1.50. The illustrations are not rude pictures, nor pictures of imaginary things, as we too often find in religious books; they are well-executed representations of places visited by Paul in his labors. They are excellent additions to the work.

UNIVERSITY OF CALIFORNIA.

WE do not deal much with local matters, but the University of our State is of such importance that it may at any time demand a notice. It has passed under a heavy cloud, from which all its friends would be glad to see it emerge; but very few, so far as we know, are sanguine that they will soon be gratified in this respect.

It is generally conceded that there is a "University Ring," thus placing it on a level with most matters of mere speculation in California. The management of the Board of Regents is most unfortunate—such as to show conclusively that some of the Regents are not well fitted to fill an office of such importance. Electing a man to the presidency who has no reputation as an educator, and of no experience except as an ordinary teacher, was enough of itself to lower the reputation of the institution. Other moves seem to be equally unfortunate. Let the very best be done henceforth and it will take years for the University which has been the pride of the State, to recover from the blow which it has received. If some of the Regents had a proper sense of their responsibility they would yield to the force of popular feeling, and either resign, or put away all personal ambitions and "ring" preferences and labor solely for the benefit of the State and its school.

We are happy to know that the ministry of the large denominations, who have so great interest in the cause of education, have caused their voice to be heard on this occasion.

Appointments.

NEW-ENGLAND CAMP-MEETING.

THIS meeting which has always been one of special interest to the friends in the New England Conference, will be held this year on the old South Lancaster, Mass., camp-ground commencing Aug. 30, and continuing to Sept. 6.

The ground is one of the pleasantest in New England, as those will testify who have previously attended the meetings held upon it; and also convenient of access from all parts of New England. Cars direct from Portland, Me., via Nashua, N. H., also Boston and Worcester, Mass., pass by, and will doubtless stop at the ground several times every day. The route from Fitchburg, Mass., and points north, is also direct via the Old Colony Road to Clinton, a station about one-half mile from the ground and on the Worcester and Nashua Road. The usual reduction of fare on these roads will be secured as heretofore, and doubtless on some of the roads leading to these large cities, over which our friends will pass. Persons coming from Danvers, Newburyport, Haverhill and that vicinity will come via Boston, and from thence, with all other passengers from Boston, over the Boston and Fitchburg Road via Ayer. From Rhode Island and Connecticut via Worcester; from New Bedford, Mass., over the Old Colony Road to Clinton.

Trains leave Worcester 6:30, 7:30, 11:15 A. M., 5 and 6:15 P. M. Sundays 7 A. M. Nashua 7:05, 11:55, A. M., 3:55 and 5:50 P. M. Sunday, 5 P. M. These trains all stop at Clinton, also at South Lancaster with the exception of the 7:30 train from Worcester.

This will probably be the largest camp meeting of S. D. Adventists ever held in New England. All who are at all interested should commence at once to lay their plans to attend. A cordial invitation is extended to people of other denominations, especially such as may have become interested in our publications.

Speakers from abroad will be present. Provision will be made on or near the ground for man and beast.

S. N. HASKELL.

Those wishing to rent tents for the N. E. camp-meeting can do so by immediately corresponding with Eld. S. N. Haskell, South Lancaster, Mass.

NO PROVIDENCE preventing we expect to visit and hold meetings with the brethren at the following named churches, and request that all be present who can be. Meetings to commence on Friday evenings, at 7:30. Sabbath at 11 and at 2 P. M., and two meetings on Sunday if desired.

Vacaville, Sabbath and Sunday, August 20, 21.
Napa, " " " 27, 28.
St. Helena, " " " Sept. 3, 4.
I. D. VAN HORN,
M. C. ISRAEL.

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